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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM
MARCH 20 to APRIL 19

Healing: In unity with Jesus Christ and the mighty work that He did in regenerating His body I declare, "I am the resurrection, and the life."

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Giving myself wholly to the life of the Spirit, I am transformed into the same life, and I am successful in all my undertakings.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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The Silent Years

BY GEORGE M. LAMSA

THOUSANDS OF PEOPLE have asked the question "Where was Jesus between the ages of twelve and thirty?" Some Bible students wonder why the authors of the Gospels have failed to cover this period of Jesus' life. Some venture to say that Jesus during these silent years was studying in India and Egypt; others feel that the documents relating to the life of Jesus during these years were lost.

Where was Jesus during this period which was the prime of His life? Was He lost? Was He hiding in the desert like Elijah?

The answer is that Jesus was living a normal life and working like any other young man of His age in Galilee. Why should anyone take notice of Him more than of other youths, especially at a time when no one suspected His ability as a great leader or felt the spiritual forces that were within Him. Brilliant as He was, nevertheless to hundreds of Galileans and the relatives and friends who knew Him Jesus was just another

Nazarene, a good boy, but just one among many boys; a wise young man, but just one of the wise young men. Who would suspect that a simple young Galilean, reared in a modest home would some day be acclaimed as the conquering Messiah, crucified on the cross as the king of the Jews, and a few centuries later worshiped as God.

No matter how brilliant a boy of twelve or even sixteen is in the East, no one would take him seriously and no one would go to him for counsel or would take notice of what he would say. All prophets and men who became geniuses were obscure during their boyhood. Some of them became conspicuous in their later years, others after their death.

For instance, where were some of the prophets and great kings during their boyhood? They were at their homes working, living a normal life, and learning as we do today. Nevertheless this is truer of the life in the East. There what a young man does and says does not count. There elders and men of long beards are looked upon as wise men and stand conspicuous in the eyes of the public. In these ancient lands where public schools were recently introduced and knowledge is still handed down by word of mouth young men sit at the feet of the older ones to listen and learn. In the village and in the tent one can see them gather around their elders who sit in council discussing tribal affairs and judging the people. They gather there not as curiosity seekers but as ambitious students seeking wisdom and aspiring to high places in public life.

On the other hand, there are boys who from their early childhood are reared outdoors with the sheep. These boys study sheep, lambs, grass, and other things that are necessary for people who depend upon sheep

for their livelihood. This is how some of the shepherds can remember the names of all the sheep in their flock and are aware when one of them is lost or stolen. This is why good shepherds love their sheep so much that they would give their life for them. This is because sheep, lambs, flowers of the field, and still water, where sheep are led, are the first impressions of small boys who start as shepherds at the age of five or six. Indeed nature is a great teacher and revealer of hidden secrets. Nothing can surpass that which we receive through inspiration. The world's greatest religious founders worked in fields; tended sheep and lambs in their boyhood. From these natural fields of endeavor they gave the world teachings whereby the world has been governed.

The writers of the Gospels did not know Jesus in His early manhood. Some of them were not even born when Jesus was twelve, others followed Him when He was perhaps thirty. How could they have recorded the years from twelve to thirty? The four Gospels give us the clearest picture of Jesus' life and His teaching. They speak of Him as one who was born and reared in a small Galilean village whose inhabitants were sheep raisers and farmers. On the other hand, the early Christians understood what Jesus did during the years when He was a young man, and therefore there was no need to explain this period. No Easterner would have been interested in a document dealing with sheep raising, buying and selling sheep products, and manual labor in the Palestinian fields. Everyone was engaged in this type of work, so such a document would not have been a novelty to anyone. What the authors of the Gospels were primarily interested in was Jesus' teaching and not His mode of life.

From the year when He was twelve, when He returned from Jerusalem with His parents, to the year when He began to preach and proclaim Himself the Messiah, Jesus was living in Nazareth and other parts of Galilee. His time was spent tending sheep, plowing the fields, selling sheep products, and buying dry goods from the market. In His teaching He speaks of the good shepherd and the sheep. He calls Himself the Good Shepherd who is ready to give His life for His sheep. He says, "I am the door of the sheep," which means the door of the fold where the sheep are kept for the night. A sheepfold has no door: the shepherd sleeps at the gate so that he would be awakened if a thief or wild animal should attempt to enter the fold. Jesus was so familiar with sheep raising and the way that thieves steal and wild animals strike that He certainly must have spent many of His years as a shepherd. He knew the characteristics of a good and a bad shepherd and the good shepherd's love and care for his flock. Indeed Jesus must have been very familiar with sheep to have mentioned them so constantly in His teaching and parables.

Jesus spoke of the lilies of the field, those beautiful Palestinian unmolested flowers, which grow naturally and which serve as companions to the shepherds in their lonely hours on the hills and mountains. Jesus studied the flowers and He watched them grow. How wonderful and comely they looked to His eyes when He compared their colorful petals with the poverty-stricken people who walked hungry and naked about Him. At times He wondered at this contrast, seeing the children of God as more important and yet as less covered than were the lilies of the field. The beauty of these flowers and the care that God took of them

revealed to Him man's importance in the world. He also became aware of man's weaknesses and mistrusts, which were responsible for his hardships and poverty.

Sheep, flowers, birds, seeds, and gray fields ready to be harvested were the things with which Jesus illustrated His living words. One of the best and most interesting parables of Jesus is that of the seed and the soil as related in the Gospel of Matthew. Jesus must have had some such experience with poor and rich soils, fertile and stony fields, in order to be able to devise such a parable. He spoke of the measures because some of the dishonest merchants had cheated Him when measuring cloth and wheat. In the East each family has its own weights. Cloth, on the other hand, is measured by the arm. Often one can find two men in a store, one with long arms to buy from the village, and the other with short arms to sell to customers. Everyone suspects the other. This is why Jesus said, "With what measure ye mete it shall be measured to you again."

There is nothing in Jesus' teaching that is alien to the life in Palestine and Syria. There is nothing to suggest that He had lived in any other part of the world than His own native land. There is nothing in His teaching and parables about Indian masters and mystics. There is no mention of Egyptian pyramids and Pharaohs. Had He visited these countries no doubt He would have mentioned something about their people and their customs and manners. Then again there is nothing in the Gospels that is not within the sphere of Eastern thought. Jesus' tone and manner of expression are those of the Hebrew prophets, except that He spoke with authority. The prophet said, "Thus saith the Lord." Jesus said, "I say unto you." Moreover there is hardly

anything in common between Jesus' teaching and that of other religions, with the exception of certain things that are common to all religions. Jesus did not recommend ceremonies such as Indians and Egyptians use.

Therefore the silent years of Jesus' life were spent in acquiring human experiences and wisdom from which to draw in the later years. He grew in wisdom and stature. He was preparing for His large mission as other religious leaders do today. He was unknown to the world because in those early years of His life He had done nothing to make Himself known. There are thousands of young men playing in our streets who some day will be the spiritual and temporal leaders of this nation, but they are unknown today.

One must remember that the story of the coming of the Magi from the East and angelic songs were only published when Jesus' mission had been a success and when evil forces and death had been conquered. Not until Jesus began to heal and to raise the dead did people take notice of Him. These works He did after He proclaimed Himself the Saviour of the world and found that He was one with God; at a time when He saw the real need of the world around Him and felt the power of inner forces within Him.

One does not have to go to Egypt or India to obtain wisdom and Truth. God is spirit. Spirit knows no place or time. The Truth has been revealed in many countries at all times. Jesus said, "The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in spirit and truth."

The Law of Tithing

BY PAUL M. RIGBY

THE PRACTICE of tithing is vastly more than a mere religious observance. It is founded upon a principle that definitely has to do with man's prosperity and success. Because of the prominence of the tithe in the history of Israel it is generally looked upon as one of the rules of conduct in their particular religious ritual.

The law of tithing is based upon a principle that is universal and therefore as invariable as the principles of mathematics. That tithing is not now a universal practice among people is no argument against its use in solving the economic problems of the individual and the world. We might as well argue that the principles of mathematics are not universal because all people are not mathematicians and skilled in the application of its rules.

Aristotle refers to the practice of tithing as "an ancient law of Babylon." It was also observed in Egypt, and in many of the Gentile nations there are records mentioning the custom. The casual manner of mentioning Abraham's tithe to "Melchizedek, king of Salem" and "priest of God Most High," which is the first recorded in the Bible, indicates an established custom.

From quite primitive times men have conceived of a supreme being who was not only the author of man himself but a bountiful giver of His sustenance in the field of nature, and to Him in gratitude he therefore returned a portion of his income for the maintenance of some sort of religious service. As instituted by Moses

in Israel's religious law, it was in recognition of Jehovah as the sovereign ruler of the nation and proprietor of the land; and the tithe was in the nature of a quitrent paid to Jehovah, just as quitrent was paid by their subjects to the kings of the Gentile nations.

The Levites and priests would normally have received one twelfth of the land, but because they were dedicated to the Temple services they received the portion of one tenth of the yield from the land held by the remaining tribes of Israel. The practice declined among both the priests and the people in times of privation and famine. This is a matter of historic record. The land refused to yield its increase, and what meager crops were harvested were in constant jeopardy from drought and hordes of pests.

At the restoration of religion under Hezekiah, and upon the return of the Jews from the Captivity the tithe was again established and prosperity was partially restored. But the people soon forgot God in their preoccupation with material things, and at the time of the prophet Malachi conditions had again become deplorable. Anything was considered good enough to give in return to God. Hence the prophet was inspired to admonish the people that they were literally robbing God by withholding their tithe. And by the mouth of His prophet God again made a solemn pledge to His sons, declaring, "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" This clearly means that the purpose of tithing is the furtherance of God's work in the earth and that the recompense is limitless. Man owes to the

Father constant allegiance for his very existence, all he is, all he has, and all he does.

The Bible states that the children of God were being chastened by bringing famine upon themselves; hence the prophet asks: "Will a man rob God? yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings."

The tithe is definitely more than a thanksgiving gift; it is a grateful recognition of an obligation to Almighty God. It has been said that "thankfulness is the outward expression of a grateful feeling, gratitude is the feeling itself. Thankfulness is measured by the number of words, gratitude is measured by the nature of actions. A person may appear very thankful at one time who afterwards appears very ungrateful. Thankfulness is the beginning of gratitude; gratitude is the consummation of thankfulness." Tithing is simply giving in gratitude to God, supplementing our thanks with a tangible sacrifice.

The idea of tithing, of giving a tenth, is definitely related to man's creative energy and productive efficiency because of his peculiar relationship to God. The tithe therefore is not in any sense an offering, such as a donation to the poor, it is a privilege and an opportunity to pay a debt to the Creator of all and the source of all our good, and it is therefore greater than any other obligation, the first that should be paid.

The prophet states that the whole tithe should be brought to one place to be used for the outer maintenance of God's work and for the support of those who devote to it their entire time and attention. This does not necessarily mean that a person must confine his tithe to one particular religious institution but that the whole tithe should be given to religious service.

The tithe is the outer expression of the individual's recognition of his obligation of gratitude toward God, and it should not be confused with gifts arising from philanthropy or other charitable impulses toward one's fellow men.

During the period of Israel's greatness the "tenth" was given to the Levites, who were the priests of the Temple, because they had no property. They devoted their lives to serving the Most High God with reverence and to sustaining the Temple so that the people would have a proper place to come together to worship Jehovah.

As long as the Jews faithfully practiced the payment of their tithes and remembered the Sabbath, they benefited by God's promise of abundance and became a great nation. They accumulated wealth in the shortest possible time and tribute was paid to them from surrounding countries. As long as these children of God paid their debt to the Father first and brought the whole tithe into His storehouse, to maintain a place suitable for His worship, they truly enjoyed the bounty and munificence of Almighty God, according to His promise.

Right at this point you who are reading this article may advance the argument that we are living in a different age than that of the time of Israel's glory. It is true that outer conditions and modes of life have changed. We have produced many more material things with the aid of machinery; but we are still the same kind of individuals, thinking in the same way and making the same errors in judgment. Human difficulties today are largely, if not entirely, a matter of supply, precisely the same as in ages past. Confusion, anxiety, and fear of insecurity and lack of supply still abides

in the hearts of all the people of the world; and until mankind turns within to the one God who changes not and acknowledges Him outwardly for His bountiful giving, we shall go on making the same mistakes.

It may be argued that these ancient people were almost exclusively agricultural and that they tithed of the first fruits of the field and of livestock, which would not now apply to the industrial worker and city dweller. Nevertheless the soil is still the basis of national wealth; and the office worker, the machinist, the carpenter, the industrialist, and the capitalist are thereby linked to the munificence and bounty of nature and Almighty God, the principle of its increase. A person may not raise a blade of grass himself from the earth by husbandry or maintain a herd of livestock—he may spend his life on concrete highways and city streets —yet he could not survive without the fruits of nature, and therefore his obligation of gratitude to the Giver of all good remains the same.

Throughout the ages when any man faithfully tithed, with the love of God in his heart, he was prospered. All those who practice good will toward one another are abundantly rewarded; however gifts of charity to worthy causes or to relieve human want and misery do not relieve them from the obligation of paying the tithe. There is another part to the same law: if the individual tithes with the sole object of increasing his personal wealth and has not compassionate love in his heart for his fellow men, he is selfish, and the law is as inoperative as when he is being charitable but forgets the pledge to his Creator.

When Israel no longer observed the spirit and tithing became merely a religious formality because of the corrupt priesthood, the decline of the nation followed.

After Solomon's time there was no longer a united Israel. Within little more than two hundred years the Northern Kingdom was conquered by the Assyrians and the people dispersed among the Gentile nations of the world. The Southern Kingdom, Judah, was likewise conquered, though some of its people were returned to Jerusalem after many years of Babylonian captivity. However even though the new Temple was completed at Jerusalem, the capital, Judah was politically, socially, economically, and spiritually impoverished. Corruption, misery, and disillusion filled the land. Tithes were withheld. The priests and people alike felt that anything was good enough for God. The poor were exploited, there was no justice between men, and the moral code had been perverted. The outer punishment for the blight that had fallen on the souls of the people was drought and the curse of locusts overrunning the land. At this time the prophet Malachi denounced the priests and the people for their iniquities and earnestly urged them to repent and return to Jehovah with spiritual understanding.

Acknowledging Jehovah, the Lord, we lovingly recognize the God identity of all men, and the tithe, as an outer acknowledgment of this truth, unifies the individual immediately with the power of God in himself, and brings him into harmony with the God presence in his "neighbor" and with the ability to bring forth fruits worthy of the inner sovereignty.

Jehovah is the name of the God indwelling in every man, the omnipotence of God at the center of every man's being that makes the individual who is aware of the presence of the Father within himself a creative genius, inspired with divine ideas and resourceful in expressing them. The name of the indwelling God,

Jehovah, which is for the heart to meditate upon, not for the lips to speak, unifies man with the perfection and the eternal changelessness of the principle of all good.

This potential power in everyone can only be released through the consciousness of the individual in acknowledging with praise and thanksgiving that the indwelling Father, the essence of perfection, is the source of all his good. The payment of the tithe is an outer recognition of man's obligation to God and opens his consciousness for the release of the divine energy in him.

However another phase of the law of tithing must again be emphasized. Anyone who tithes only for his own personal gain and self-aggrandizement is a hypocrite, according to the teaching of Jesus Christ, and besides deceives himself, because God is no respecter of persons. His bountiful good is dispensed under an immutable law to everyone who is sincerely motivated by unselfishness and a desire for justice for all, and the amount of the tithe is not considered by God.

In the time of Jesus the tithe was given for outer show only and the people refused to keep the law of God in their hearts. This is why Jesus condemned the Pharisees for hypocrisy. He said in effect that although they were rigidly conventional outwardly and kept up the formal show of worship they were inwardly hard-hearted, unjust, and corrupt. This was not a condemnation of the law of tithing; Jesus censured the Pharisees because they were outwardly scrupulous in the most minute detail as regards their tithing, but forgot the equally important part of the law: the love of God and their neighbor.

It is an exceptional privilege, as well as an obli-

gation, for us to tithe to God's work on the earth, because it is a tangible proof of our thanksgiving and gratitude, which expands our consciousness to receive the gifts of the Father. God's gifts to us are far greater and more lasting than the material things themselves, for upon His spiritual gifts the attainment and duration of the material things depends.

God endows us with the light of divine intelligence, energy, strength, courage, poise, understanding, initiative, and self-reliance. All these are released and the Father-God made manifest only through an enlarged individual and racial consciousness, thus enabling man to be productive materially and to receive his material recompense. However let us reiterate that it is imperative that our productive efforts be made for the good of everyone, rather than for ourselves alone, selfishly, otherwise the promise of the law is rendered null and void.

God said, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" This does not mean a thank offering for past benefits, but a mental anticipation, with gratitude, of the present and future release of God's bounty.

The opening of the windows of your heaven may mean rain for parched lands, the blessing of health, abundance in time of economic distress, a job or advancement in a larger field of activity. Whatever it is, the solution rests upon our observance of the law of tithing, upon our grateful acknowledgment of our debt for our very existence, His Being in us and His bountiful ever-present good, opening to us, through an en-

larged consciousness, an awareness and apprehension of universal good.

The law of tithing is the solution of our individual and national economic difficulties. It is not just a theory or a device for exacting money for the support of a church. Obedience to it is the outer expression of active gratitude for the inner grace of God, of our earnest expectation that God will fulfill His promise. It has been proved over and over from the ancient times of undivided Israel to the present day.

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

Out of a Man

BY SHELDON SHEPARD

HAVE YOU EVER driven down the highway at night and suddenly seen flash before you a brilliant sign, giving directions as to the road? Suspecting that the letters were shining by reflected light, have you ever turned off your headlights and seen the fiery sign disappear in the blackness? The light that guided you was the light you carried with you!

Not long ago I took a visitor to the top of Mount Wilson. Through the canyons, past wide vistas through the trees, we climbed in the midst of gorgeous scenery to an altitude of six thousand feet. I spent most of the time endeavoring to arouse in my guest some interest in the scenery. But I had to listen to a continuous flow of gossip about divorces and squabbles and operations. And then I remembered that there is no beauty in the mountains except the beauty that you bring with you to the mountains.

The sculptor Lorado Taft and his family were once vacationing in the country. One evening at mealtime when the sunset clouds were piled up in their royal glory, the neighbor girl who was serving them asked to be excused for a few minutes so she might go home —she would return immediately. When asked why she wished to go home, she answered, "I want to show my folks the sunset."

"They will see it, won't they?" she was asked.

"No" was the answer. "There isn't anybody to tell them. I never saw a sunset till you came." There is no beauty except that which is within. That which comes

out of the inner spirit defiles or glorifies life. From within are the lights of interpretation that fall upon all roads, all scenes, all plans.

There are conditions and circumstances that affect the discoveries made by the mind and heart. When a person comes to a curve unmarked by a reflecting sign, he will not see directions even if he is driving with lights on. But he can see the white line and the rail at the side of the road—because his lights are on.

"There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man." When Jesus uttered this truth of the inner life, He attacked everything that was thought by His listeners to be religious and patriotic. They had built up a system of traditions that branded a person as unclean if he did not go through certain ceremonies with hands, dishes, pots, clothing, sacrifices. He pointed out the fundamental truth of the determination of all things by the spirit that is within.

Thus He not only indicated the field and power of religion but laid the one logical basis for democracy. The sacredness of the individual and the importance of his thoughts and attitudes, this is the foundation for the democratic interpretation of institutions. Like the traditionalists of old, we too are tempted to observe the form rather than the spirit. Nothing could be more glorious than the American conception of government as an instrument for protecting the individual in his rights and in his conscience. That purpose can easily be hidden behind an observance of forms, traditions, and ceremonies. In our effort to avoid the spread of foreign principles we must be careful not to set them up in our midst.

The corollaries from Jesus' statement furnish a guide to the sure source of strength and a chart for the one way of life. In a world before whose events so many tremble we know that we need not be afraid. Nothing happening without an individual can despoil his life. Only that which proceeds from within can destroy his happiness or disturb his well-being. In these days this fundamental truth should sound out to the people like a bugle call over the valley.

As we look in the lives of our fellows for poise, peace, and power, we see that nearly everyone is beginning to feel lost in the mighty whirl of world events over which he has no control but which threaten to affect him in drastic and important ways.

As he contemplates mass movements of peoples, nations, armies, machines, the individual feels helpless. If he finds himself out of harmony with the rushing current of opinion and popular pressure, he fears he will be swept away by the mighty tide. When he considers what may be the powerful impact upon his own life of conceivable happenings in his part of the world, he may be awed by the potentialities.

But peculiarly enough, there has never been a time that so fiercely called upon the human being as such to find himself and to discover his own powers and the resources available within him. There is nothing else upon which he can rely. No rising sweep of blind fortune is to be trusted. Drifting to see what happens is now seen surely to mean landing upon rocks and reefs for destruction.

The only certain reliance left for anyone is the man himself and his inner kingdom. From within him come the wisdom and the strength for sustaining the worth of his life, or they do not enter his domain at all. By

the very forces that fill him with doubt of his own powers he is driven back upon himself.

True, there has never been any permanent foundation of happiness and success except in the inner kingdom. But the fact has often been obscured by the bonfires celebrating events and circumstances. Now this smoke screen is cleared away, and the man is wise who does not lose the vision in the clouds of battle.

The one available source of satisfaction will not fail. Everyone may find it. Its supplies are inexhaustible. In the mysterious ways of current life God moves to perform His wonders for the advancement of faith and love and dreams. Whoever in his heart allies himself with these purposes will find that he is in league with a thousand unseen helpers and has waiting upon his call forces greater than those of all his enemies. They only are lost who desert the one power on which they can rely.

There is no god in the universe except the god one brings to the universe in one's own heart. It is true that man creates his gods. But the observation is not important for the cynic, who has twisted its meaning, but for the searcher who would find the richest treasure in existence.

A peculiar woman died after having bequeathed a part of her estate to God. It is the duty of the sheriff to serve notice on all legatees of the time of probation of a will or, failing to find them, to file report of this fact. When the sheriff made the entries on the services in this case, one read, "After due and diligent search God cannot be found in Cherokee County."

When I was teaching drama in college, we experimented with the device of changing scenery by means of the use of lights. We built and painted a set

which under one set of lights looked like a drawing room and under a set of colored lights became a garden. Such changes in the world are made by that which comes "out of the man," the light that he turns on environment and events.

When a person says, "The world has gone mad; there is nothing to be trusted except strength and scheming; the only way for individuals and nations is the path of selfish force and violence," we must admit there are circumstances that will look that way under the light of certain inner reaction.

But if an individual says, "The prime moving spirit in the universe is a dream, a purpose, something akin to the deepest desires of our own heart," we joyfully see that there is a "set" of world scenery that naturally looks that way under a certain inner light. Each one makes his choice by the revealing interpretative beam that he focuses upon existence. That which comes "out of the man" defiles or glorifies his world.

From within springs the only God we can ever know. When the heart is great enough to give birth to a God who is great enough, the life will be turned to glory. We need not be beaten back or discouraged by the threats from without. They cannot destroy or harm him whose inner life is buttressed and protected. The tides of destiny wait upon the phases of the heart. That which comes out of a man alone can defile him and his life or make them magnificent. When that which comes out of a person runs from springs of faith, appreciation, and love, he and all upon whom falls the light of his soul are healed, guided, and strengthened. The world shines with a radiance that he brings with himself. He walks with God, for God is within, and he and God are one!

"Let There Be Light"

BY JESSE DAVID ROBERTS

HOW FITTING it is that the opening verse of the Bible should flash forth the truth that "in the beginning God created the heavens and the earth." And how divinely in order is the record that the first words of God were "Let there be light." Since God is light, it is natural that He should provide light for those whom He was to create in His own image. It will help us during times like these, when "nations are in commotion" and darkness seems to be "upon the face of the deep," to consider that the Spirit of God is still moving over His works and that His great commanding word "Let there be light" has never been recalled.

It will be wise to think of the exceeding brightness of the light of God and to rejoice in the glory of that light. We have been told to "consider the lilies of the field" and to understand this truth: "If God doth so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?" Therefore we should lift our eyes and thoughts to the sun and stars, which shine on age after age, and learn the lesson about the everlasting light that can never fail. Even our sun, which is only one of the smaller stars, is a marvelous source of light and heat. From its distance of over ninety million miles from us it is shining out in every direction, not only warming and illuminating its own family of planets, but apparently sending out light to millions of other heavenly bodies. It has been suggested at times that the sun might be gradually cooling off, but more

recently astronomers have advanced the theory that there are such forces at work in the sun that perhaps ten billion years from now the heat from that body will be greater than it is now. Surely it is vain to worry lest our sunshine be exhausted, and it is still greater folly to fear that the divine light may be overcome by darkness. Let us "believe on the light" so that we "may become sons of light."

Because of the mysteries involved some people doubt God and close their minds to Him. How inconsistent this is when we consider the light in which we all live and move and enjoy the pleasures of sight. Light too is a great mystery, but we do not close our eyes to it or doubt it. Rather we receive it, try to find out more about it, and imitate God by causing it to shine in our homes and streets. Though men have differed as to the theory of light, Sir Isaac Newton holding that light "particles" are thrown off from the sun, and some scientists maintaining that light waves come to us through the ether, we all unite in accepting light as one of the great necessities of life; and many think of it as a most fascinating object for exploration.

How good it would be if in a childlike attitude we should all take God for our Father and go on to learn more about Him and to live in fellowship with Him. It is certain that we cannot escape Him, for "in him we live, and move, and have our being." Moreover those who have believed in Him and diligently sought Him have found Him; and "blessed are the pure in heart: for they shall see God."

We have learned many valuable things about light. We have learned that it travels 186,300 miles a second, a million times faster than sound in dry air, and we match its challenging swiftness by using electromagnetic

waves to send radio messages through the ether at the same rate of speed. Surely we are God's offspring, and we are urged to imitate Him "as beloved children." We can thus broadcast the gospel Truth on wings of light, re-echoing throughout the world His words "Let there be light"—and there shall be light.

The relation of light to life and health is well known, and we are beginning to live more in the sunshine and to build houses and schools that admit abundance of light. A man asked a farmer of seventy years how it was that he looked younger than his son, who was twenty years his junior, and the farmer replied, "My son takes his rest in the shade while I take mine in the sunshine." Surely the beams of sunlight are laden with rich argosies, but we should be quick to understand that He who has provided for the health of our body has also provided wonderful light for our spirit: "the true light, *even the light* which lighteth every man, coming into the world." If we walk in this light, we shall indeed have fellowship with one another, and our life will be cleansed from all unrighteousness.

God is so much a God of light that He has made the heavens declare His glory, filling all the spaces where the strongest telescopes penetrate with uncounted millions of sunlike stars. It is estimated that Sirius, our brightest star, which is more than five hundred thousand times farther away than our sun, would give forty or fifty times as much light as the sun if it were as near to us as that body is. But Sirius is only eight light-years distant, while there are many mighty stars that are out in space hundreds and thousands of light-years from us. It is beyond the power of our imagination to measure understandingly these fathomless miles of immensity or to estimate the number of sparkling gems

in our Father's storehouse; but faith can say, "If God so lavishly adorns the universe with His handiwork of brilliant stars, will He not much more furnish garments of light for His children?" Christ is this light.

It is written in the 1st chapter of John, "In him was life; and the life was the light of men." Even more than we need the light of the sun we need light about God, about eternal life, and about how we can in reality become the sons of God. In His own life Jesus brought us this light. He is the true light about God and the answer to all our yearnings. He has revealed God as a Father who loves us much more than any earthly parent can possibly love a son or daughter. He has revealed eternal life as the gift of God to all who believe in Him, and Christ is Himself "the way, and the truth, and the life." Eternal power, eternal wisdom, eternal love, eternal life, eternal joy are all revealed in Christ for us. That is why Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." This is not the language of poetry but of reality. When we take time to seek Him, when we put off the veil of this material world, the things that are seen and are only temporal; and when we gaze with intense desire at Him who is the source of all light, we see the "glory of the Lord" and, as Paul wrote, "are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Our first need is to draw near and get a glimpse of Christ, for it is the will of the Father "that every one that beholdeth the Son, and believeth on him, should have eternal life." Saul of Tarsus once believed that he was doing valiant service by opposing Christianity, but on his way to arrest Christians in Damascus he was

given such a glimpse of Jesus that he became one of the greatest promoters of the very thing he formerly sought to destroy. Making his defense before Agrippa, he said, "At midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me." Writing to the Corinthians, he says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ." No wonder the "Crusader's Hymn" gives us the lines

"Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast."

Our heart then should quickly respond to the call of those who would have us take time to unite with them each day quietly in beholding, admitting, and giving forth the wonderful light of Christ.

The vision of Christ is the great transforming power of God. Just as the light of God shone in the face of Moses when he descended from his communion with God in Mount Sinai, so always the divine nature is imparted to those who look steadfastly at Christ. Only now we can expect greater changes, for not with fear and trembling but with confidence and praise we draw nigh to the Father of our spirit. The Psalmist says, "They looked unto him, and were lightened." "Radiant" is the word used in the more recent translations; and Moffatt renders the passage, "Look to him, and you shall beam with joy." The best interpretation of the word "lightened" or "radiant" may be suggested by the

transfiguration of Christ, when "his face did shine as the sun, and his garments became white as the light"; and again by the appearance of Stephen, when "all that sat in the council . . . saw his face as it had been the face of an angel." The light of Christ cleanses, heals, illumines, and establishes the kingdom of heaven within.

The Christian is called to be beautiful and attractive. Isaiah cries, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem"; and Paul wrote, "Let us therefore cast off the works of darkness, and let us put on the armor of light." This is possible because

> "Out of Zion, the perfection of beauty,
> God hath shined forth,"

and His light is our beauty. Just as white light is freighted with all the colors of the spectrum, red, orange, yellow, green, blue, and violet, and as all the beauty of color and form is made possible by the light of the sun, so the light of God brings everlasting beauty to His children. That is why Christ said, "Ye are the light of the world" and "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Yes, in our every thought, word, and act it becomes us as "children of light" to repudiate, overcome, and rise above all forms of darkness and in every situation to be dispensers of the true light. As the best way to overcome evil is doing good so the quickest way to dispel darkness is turning on the light. Someone has said, "The darker the day the clearer the call for you to shine." The purpose of this article is to show that God is a God of light and that, as He is infinite and ever present, abundance of light is always available to those who will

draw upon it and let it shine. There is light for our path, light for our home, light for our city, light for all the world, so much light that we need not be sparing of it, like those who would hide it under a bushel, for God is shining upon us in inexhaustible splendor. We are privileged spiritually to clothe ourselves with light and beauty from the Lord our God and to let our light shine brilliantly at all times and in all places. The divine law holds here: the more light you give out the more will be given unto you. You proceed "to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free . . . Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward." Beauty will increase from day to day, shining brighter and brighter until the city of our God is filled with the glory of it.

Therefore "believe on the light" and rejoice in it, for it is shining indeed above the brightness of the sun. Believe that it is now flooding your entire being with its healing, transforming rays. Put it on as a royal garment, the Father's gift, to mark you out as a child of the King. Then "arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." Show forth your faith, your hope, your love, your joy, your peace, your praise. Christ is your life, and Christ is your light. "Freely ye received, freely give"; and the word of God "Let there be light" will vibrate through you and there will be light.

Great is thy faith: be it done unto thee even as thou wilt.—JESUS CHRIST

More and Better Demonstrations

BY BERTHA GRIERSON COPE

WE WONDER many times why our efforts to demonstrate the desired good fail to bring forth fruit. After years in the study of Truth we are still often unable to overcome the ill-health, the lack, or the inharmony that we know should not be a part of our life as children of All-Power, All-Good.

Perhaps the real reason for this failure to demonstrate more fully is that we do not put into actual practice the principles that we have learned. Intellectually we know enough Truth to make our life complete with every good, yet we still go on in lack of health, supply, and harmony. Demonstration is the sign that follows the inner spiritual light. But such a sign does not become a part of our experience as long as Truth is merely theory.

Early in our study of Truth we should begin to apply our knowledge as we gain it. A child does not wait until he has learned all the rules and principles of arithmetic before he begins to work. He is busy from the first applying each step as he goes along. He must learn and demonstrate the work of each principle before he can understand the next one. So if we would attain more spiritual power we must use each day the degree of understanding that is ours at that particular stage of our enfoldment.

Then we have the Truth student who after years of study finds himself dissatisfied with his growth, unable to solve his own problems, and who must depend upon others to demonstrate for him. A child would never

learn to walk if he were forever helped. He must do the actual taking of those steps himself if he is ever to gain the confidence and the strength to walk. The leader in whatever field has become a leader only because he has faithfully used the principles he has learned. His one talent of knowledge when exercised becomes two and the increase continues as he faithfully uses such increase as it comes to him.

Again we often find this variation in demonstrating. We demonstrate a much-desired condition. Then we experience a long period of standing still or of partial demonstrations. We use the Truth just as before, but it fails. We wonder; then we begin to doubt, and later to fear, that Truth is not what we thought it was. So doubt, fear, and in the case of many actual unbelief may follow.

The reason that we fail to follow the first big demonstration with other and still greater ones is that after that first demonstration we rest on our oars. We become lazy. Of course we still go on with our reading, with the silence. But we have accepted the belief that somehow this is as far as we need to go. Our daily life becomes spiritually stagnant. We cease to keep the channel open. By failure to give out, to put into daily practice the knowledge that we have, the channel becomes closed to the new inflow of power. The one talent, or the two, or even the five talents thus fail to increase; and failing to increase, they are taken from us.

Demonstration is often delayed or hindered because of our feeling that it should be manifested within a certain time. But demonstration is not a question of time. It is altogether the law and the right use of the law. Again it is sometimes delayed because of our dependence upon another person. Although there are times when we need a clearer spiritual understanding than our

own, it is only when the demonstration is made through our own understanding and use of God's power that the real development of the soul is made possible.

A point to remember in demonstrating is that the soul must grow in strength and fullness as well as the body and the conditions. Many times a demonstration of physical healing may fail to appear, but because of our physical need we turn to spiritual help, and because we seek the spirit our soul development is manifested.

I know a woman who at the height of her career as an artist was stricken blind. For months she was rebellious and bitter, shutting herself away from the world and her friends. Then in the hope of finding her sight she turned to Truth. Several years passed, but the physical sight did not come to her. During those years however a great change came over her; her soul became awakened, and spiritual sight came to her. As this spiritual sight grew brighter her soul expanded and the life that she had lived for self became a beacon of light to other struggling souls. She said to me with a smile: "In the words of the old hymn I can say, 'Once I was blind, but now I can see.' That is the way I feel. The spiritual light was obscured by the physical. Now after all these years I can say with truth that I am glad."

The sequel to this woman's story was not written until after nearly ten years of outer darkness. Then the so-called miracle happened that so often happens when the self becomes submerged in the universal. So completely did the inner light of Spirit infold and flood her being that it dissolved the physical darkness and the outer light came back. Through years of living the Truth and applying the teaching of the Christ—"He that loseth his life for my sake shall find it"—she made the full demonstration.

Would she have found the outer light if she had not first found the inner light? Would she have found her greater self until she had lost her lesser self? True, many do find healing without finding the Christ in them. But the lesson that should have been learned from that experience must sometime be learned in some way, the giving up of the part for the whole.

So in our work to bring forth demonstrations we should realize that the demonstration itself is not the main thing. When we find our attention fixed upon outer results alone, we dim the light that brings unfailing results; as a result we sometimes demonstrate and sometimes we do not. In keeping results uppermost in mind we fail in the more essential objective, the growth of the spiritual; and only as we grow in spiritual understanding are we able to do the things that Jesus commanded us to do.

One of the greatest obstacles in demonstrating supply is the belief still in the minds of many Truth students that Jesus was poor and that poverty is a Christian virtue. They feel that they must not desire more money than is actually necessary; that if they do, such a desire will detract from their spiritual consciousness. So they go on studying Truth but living in varying degrees of lack, accepting Truth but applying it in certain directions only. But the law of life that is God in action can be applied in every direction, to every condition; for every phase of experience is included in God and as such must come under the law. When we affirm with certainty, "God is my abounding health and harmony," we can affirm with equal certainty, "God is my immediate and abundant supply." There is only one Principle, and since it works for healing, it must also work for changeless supply. When we realize that supply is just as much

a part of God's kingdom as health or harmony and then definitely set about applying the law in that direction, our financial problems will be solved.

The story in II Kings of the widow who appealed to Elisha for help shows this truth clearly. She had only one pot of oil in the house, but she was told to borrow from her neighbors all the empty vessels she could get, then to shut herself and her sons in and to take her small pot of oil and pour into all the empty vessels. She did and the vessels were all filled.

Life is doing this for us today; is always pouring into our life the good when we definitely and believingly prepare the vessel for it. If we set our vessels for health only, we will get health only. But when we set many vessels, some for health, some for supply, some for harmony and love, the different kinds of good will flow into them.

Being "double-minded" is one great cause of failure to demonstrate. When the thought fluctuates between disease and health, poverty and abundance, the mind cannot reach a solid conviction, and there can be no expression or demonstration before a solid conviction is reached and held in mind. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

A case that proves the truth that demonstration will not come when there is this divided mind is that of a woman I knew for many years. She was exceedingly spiritual in her life and service. For many years she was confined to her bed, but she never complained, feeling that it was God's will for her to suffer.

Finally a friend persuaded her to take up Truth and to call in a Truth teacher to help her. Within a few

weeks she was completely free from the trouble of so many years. Then one day a church friend said to her: "If your recovery has come through God's healing, why were your prayers not answered long ago."

The woman replied: "Before Truth came into my life I believed that God sent sickness and trouble, that because of His love for me I must suffer. But Truth has taught me that God does not send sickness or sorrow; that only the good can come from Him, for He is only good. Health was always mine, only I did not know it and did not accept it. Truth has shown me how wrong thinking and my wrong understanding of God brought on this inharmony. So I myself was responsible for those years of suffering. Now I know Truth and am free."

Although many marvelous demonstrations are taking place, there are many failures and long-delayed demonstrations. More and better demonstrations should be the rule. But these will not come until we Truth followers believe with conviction, without wavering, without fearing, without doubting, without a mind divided. The Spirit of God is in us as it was in Jesus. We have innately the power to do the works that He did, but this power can only manifest itself to the extent that we are conscious of it and use it.

More and better demonstrations! These will come when we include the fullness of all good things in our life. Every phase of our existence may and should manifest the power, the abundance, and the harmony that belong to us as children of God. But before we can experience these in our life we must know this Truth and think it steadily, unwaveringly, persistently until we establish the attitude of faith in our unchanging world.

Let us know the Truth, live the Truth, and demonstrate the Truth.

The Beautiful Tapestry of Belief

BY GEORGIA ROSE MAUSS

AS HE THINKETH within himself, so is he." "Whatsoever ye shall ask in prayer, believing, ye shall receive." "According to your faith be it done unto you." On and on, echoing down the aisles of time, as regularly, as insistently as the beat of a drum has come this teaching of Jesus: the admonition that what we are, what we have, and what we experience depends upon what we believe.

"But," someone may say, as many have said, "I was sick for weeks with this ailment, and the thought of this particular ailment had never entered my mind." That may be quite true. There are many who have been taken suddenly ill, called a physician, and learned to their horrified amazement that they had some strange disease of which they had never heard, much less thought. Does this contradict the law that it is done unto us as we believe? By no means.

In a somewhat similar manner a person may lose his job or his fortune or find himself in straightened circumstances and expostulate "Why, I never even dreamed of such a thing's happening." How can we square all this with the law?

Many are bewildered because of their misapprehension of what belief connotes. Belief is not an isolated state of mind. Losing one's job is not a simple matter of believing that one is going to lose it, and then losing it. A person's belief is an intricate pattern of thoughts, mesh of convictions, a network of expectations woven back and forth, in and out, on the

loom of every day. The warp and woof of it consists of three things: the belief about God, the belief about the self, and the belief about life.

God in man is indwelling perfection, God in man is complete and perfect life; but man may not believe this. While his belief nowise effects a change in Truth, still if man does not know this, is not aware of it, or seeks to deny it, it does affect him. He then has a belief in imperfection, inharmony, and similar negative conditions. This may materialize as inharmony, imperfection, and the like in his body, a condition that would never have developed had he been completely aware that God within man is perfection. That is why, when there has been a healing through prayer, there may be a "relapse"; the one healed has not held to the high consciousness, the certain knowledge that God within man is perfection, that God within man is complete and perfect life.

"I and the Father are one." So said Jesus. So everyone may say. But everyone may not believe this. Some may believe that they are separated from God, that they are inferior beings, that they are helpless under the buffeting of circumstances. This belief nowise changes the reality, man's oneness with God, but it does gravely lessen man's ability to accept all the good that surrounds him. Belief is man's means of mental appropriation. It is the hands with which he reaches out to take his good. He must expect his good to unfold. This expecting is as necessary as it is to claim and accept a legacy before one can use it.

This is the law. We cannot change it, but we can be unmindful of it. If we are not completely aware of our oneness with God we have a sense of isolation, of separation. This gradually develops a thought of loss

in our consciousness. Creative mind goes to work, and loss in some form materializes for us.

Thought is creative. Belief is thought. Therefore belief is creative. But God has given us free choice. We may think and believe as we please. Thus we often ignorantly use creative power and develop a mental acceptance that is detrimental to our own best interests. Our belief in its entirety must conform to reality if reality is to find expression through us.

We must work systematically at weaving the tapestry of belief. Just as systematically we must protect ourselves from negation all along the line. Harboring the faintest suspicion that God may be separate from us will tarnish the golden threads and dim the shining luster. Fear will gnaw great gaps in the splendid fabric. Corrosive emotions will make of it a tattered rag, drab and dreary.

Your belief in the allness of God is your most precious, your priceless, possession. Hang it in the corridor of your heart. Keep it inviolate.

"I and the Father are one." Meditate upon this. Contemplate yourself as one with God, with universal life functioning at the level of self-consciousness, your self-consciousness. If this is your belief, you may express all the good of universal life, harmony, health, peace, prosperity, all the good you desire. Affirm that you are one with divine wisdom, divine love, divine life—not once, not twice, not a hundred times, but a thousand thousand times—not because there is magic in the words or enchantment in the phrases but because insistent and unceasing repetition will build reality into your consciousness.

God is divine omnipresence. Practice to recognize God as a living presence in everything you do. Let the

thought be as constant, as inevitable, as the breath in your throat. Belief sustained becomes the form of your experience. There will be an advancing ordered rightness in all your affairs. Substance is ever present. Each day manna fell; and today and every day the manna will fall for you if your belief is such that you can mentally accept it.

Employ your heart and your mind and your will toward the realization, the belief, that God is always listening and always responding. Divine wisdom is the undifferentiated of all knowledge. What you desire is that this wisdom shall be differentiated through you so that it may be applied to the particular case in hand. This is your desire also as regards divine love, divine life, divine power. If you can believe this, it will be as breath-taking as if God Himself stood beside you and asked, "What do you want?"

Believe with all the strength of your heart and soul and body that God is indwelling perfection, complete and perfect life in you; that you are one with your Father and constantly at the source of all good; that if you look at universal life expecting good your confidence will be justified.

Such a belief is a shining armor to protect you from all harm. It is a warm and beautiful robe to keep out unreality. It is God's hand in yours.

No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care.—HENRY DRUMMOND

Restoring the Soul

BY RICHARD LYNCH

WHENEVER I speak of restoring the soul my thought inevitably reverts to the 23d Psalm and its message of calm, quiet trust. Its series of terse, vivid, expressions are strung like fine-cut cameos on a wire of faith: faith in and dependence upon a power higher than my own. The Psalmist wrote straight from a heart illumined by the serene tranquillity of absolute trust in the intelligent guidance, the tender protection, and the ample provision of that power.

A clearer realization of the beauty of the Psalms came to me when I saw the deep ravines and overtowering mountains of Palestine. I could easily imagine them infested with wild beasts and robbers lying in wait, and the often repeated symbolism of sheep and shepherd, in the Bible, became peculiarly appropriate to my mind. It was then that the "Shepherd Psalm," as it has been called, illuminated my consciousness with its exquisite beauty of illustration: green pastures and still waters and a shepherd's tender care.

The beauty of the Psalms lies in their quick change from material to spiritual terms. "He restoreth my soul" instantly transports us from the refreshment of water and food and protection to reinvigoration of spirit. Just as a good shepherd sees that the sheep are fed and watered, guarded and guided, so the Good Shepherd leads and cares for us, protecting us through the dark watches of the night of trouble, restoring our soul, and leading us in right paths "for his name's sake."

We see many unhappy faces, faces sullen and re-

bellious, emaciated by want and suffering, or bearing the marks of surfeit and dissipation. Where are men to find the strong moral courage to reconstruct and rebuild their life? Where except in a restoration of soul? When the rain falls and the flood rises, there is a safe fold where all may find shelter under the watchful eye of the shepherd. The varied experiences of life are material in the sense that they involve material means. But it is the spiritual that must come first in any misfortune. The Lord is our shepherd, and it is to Him we must turn for that inner refreshment which is the soul's restoration.

Health of soul furnishes the fundamental life-giving state that produces physical soundness. The healthy soul radiates its thought force to the physical body. Thought is the electric connection between mind and matter, providing the means of contact with the soul, or source of power. Thought adjusting itself to the perfect vibration of infinite life results in health. Failing to harmonize with the divine order of Being, it produces the jangling static of nonadjustment and failure.

Discordant emotions disturb the forces of the soul and are pictured forth in the body as disease or disorder. They change the chemical action of the blood and vital fluids, creating a poison that vitiates the life stream. True scientific healing is an operation of the inner life force, working through mind and thought, outward, from the origin or cause, back of the body effect.

Drugs do not affect emotions of the soul, neither do they heal the physical consequence of indulgence in harmful emotions, although they have been used for many years in treating the effects of erroneous thought on the body. As an expression of infinite life man is

a unit, not a conglomeration of functioning organs. Any interruption of the natural flow of life causes suffering to all members of the body. The intelligent treatment recognizes this lack of isolation or detachment in the physical organism, knowing that in every part the whole is implied, and that spiritual healing depends upon a consciousness of constant contact with the universal soul of Being. The way to be well is to be whole; and wholeness implies having all the essential or original parts in harmonious relationship, complete, entire, and in perfect order.

We are fortunate to have a standard of perfection whereby to model our life; to have the privilege of accepting the great Master's sweeping invitation to find inward calmness and rest. Jesus, world teacher, knew the sorrows and griefs of humanity. He was a master of the art of living. He was especially interested in human nature and the barriers it sets up against its divine sonship. We may learn from Him, if we will, about the roots of hidden tension, the strain that we find at times almost unbearable.

Most people have hidden germs of unhappiness and failure locked up in their memories. They are usually amazed to be told that these are secret infections which poison the mind and spirit and are intimately connected with ill-health, unhappiness, and business difficulties. Mental tension weakens the efficiency and vigor, and relief can be found only by searching the heart for lurking enemies and crowding them out of consciousness, thus restoring the soul to its original state of harmony.

The word tension calls to mind something pulled or stretched to its very breaking point. Whatever it happens to be, whether thread or rope, sinew or nerve

filament, a condition or a relationship, it indicates stress or strain to an extreme degree. A tight thread destroys the uniformity of a stitch and spoils the seam or the web of which it is a part. A strained sinew causes disorder in the muscular tissue of the body. A tense nerve filament carries warped impulses to its central power station, the brain.

Relaxation is a release from strain, a loosening of tension. It opens the door to an inner renewal; it restores the soul. All force is rhythmic and travels in waves, rising and falling, advancing and retreating. For every wave, there is a crest and a calm. This principle of undulation is one of the fundamental laws of the body. Even the heart action, which many believe to be continuous, includes a brief instant of rest after each beat. In this fraction of a second it gains renewed vigor for its next effort. Nerve and thought force move in the same manner if we allow them to do so.

When wave activity becomes that of flood or deluge, it results in destruction. To keep the mental forces going in a continuous flood of energy is to inundate and weaken them. It is working against law and reduces the efficiency of our efforts. The ability to shift the burden of care and anxiety for a brief period of rest is the secret of tremendous energy.

Instead of toiling to get more knowledge, happiness, or substance, we need that tranquillity of soul which can "be still, and know" what we already have that is of real value. Life has something to tell each one of us, but it cannot be heard above the turmoil of hurry or the jangle of jealous resentment; the discord of yesterday's disappointment or the clamor of tomorrow's pessimism. We need to pause and find a still, strong power behind the mysterious process of growth. To

respond thus is not to be sluggish or inactive. It is nature's formula for expansion; it is quiet calm poised at the center of vital activity.

Every person owes it to himself to find this secret, silent place to which he may "fly away, and be at rest" from human associations that weary him because of their inharmony; this place where he may find a sense of freedom from the adverse conditions and diverse tasks to which he feels the need of constant readjustment, and find relaxation and reinvigoration, soul restoration.

No person can give of himself, of his high thoughts and impulses, before he is, in a sense, free from "personalities." Only in the quiet of his own being can he discover his potentialities and develop a clear, wholesome consciousness of his real self. Only here can he work out his problems, measure his capabilities, and find his true work. When he thus enters into the inner chamber and shuts the door he is contemplating the Father as the source of all his good. In his approach to the "secret place of the Most High" he identifies himself with the universal intelligence and finds the "peace of God, which passeth all [human] understanding."

Peace and power are inherent gifts that we may all possess. No person is truly great until he has attained the harmony of spirit that is found at the true axis of his being, the place of absolute stillness within the soul, where the peace of God reigns and where tumultuous race thought and sensuous belief cannot reach.

"Let not your heart be troubled, neither let it be fearful." It is the Master's farewell message to His friends. "Peace I leave with you; my peace I give unto you." His was a peace of soul that nothing could dis-

turb; a peace that remained serene in the midst of cruel betrayal, unjust accusation, and atrocious punishment.

The Master, living in constant contact with the universal source of vitality, issued a great invitation, including the major portion of the human race: "Come unto me, all ye that labor and are heavy laden, and I will give you [the secret of] rest." Surely the worth of His achievements establishes the authority of His assurance: "Learn of me . . . and ye shall find rest unto your souls."

In our recognition of the interdependence of body, mind, and spirit, we need to realize and to practice a relaxation of tenseness in all three. Well do we know its reactive effect upon the mental and the physical. How are we going to apply it to the spiritual? "Learn of me . . . and ye shall find rest unto your souls." What was the secret of that inner repose which faced disappointment and betrayal, reviling and injustice, weariness and death with the dignity and majesty of quiet calm?

"Come unto me, and I will give you rest." It is the Teacher's invitation: "Come"—not to His personality but to His consciousness of well-being, His divine insight into Truth. In this quietness and confidence you shall find strength to live as He did; to be uplifted as He was; to enter, as He did, the very kingdom of heaven on earth.

EDITOR'S NOTE—This is the sixth of twelve articles by Richard Lynch. The seventh will appear in April UNITY.

Oh that men would praise Jehovah for his loving-kindness, and for his wonderful works to the children of men!—THE PSALMIST

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 2, 1941

UNITY AND INTERNATIONAL SUBJECT—*The Authority of Christ.*—Luke 19:41—20:8.

41. And when he drew nigh, he saw the city and wept over it,

42. Saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44. And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45. And he entered into the temple, and began to cast out them that sold,

46. Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48. And they could not find what they might do; for the people all hung upon him, listening.

1. And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders;

2. And they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

3. And he answered and said unto them, I also will ask you a question; and tell me:

4. The baptism of John, was it from heaven, or from men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?

6. But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet.

7. And they answered, that they knew not whence *it was.*

8. And Jesus said unto them, Neither tell I you by what authority I do these things.

GOLDEN TEXT—*Why call ye me, Lord, Lord, and do not the things which I say?*—Luke 6:46.

SILENT PRAYER—*Through the power of the Christ Spirit I and my Father are one.*

The text for today is of especial interest at the present time. Jerusalem, the foundation of peace, is the goal of all true men's desire. How to reach the stage where a foundation can be laid that will insure lasting peace is therefore worthy of our careful thought. Unless a sure foundation is laid the next peace that is made by the nations now at war will be temporary, as so many other agreements looking toward peace have proved to be.

When in consciousness we reach the point where we as individuals are ready to lay the foundation of peace within ourselves, we are approaching Jerusalem. The I AM has power to make this inner peace only when the conditions are right for it. We must first realize the "things which make for peace."

What are these things? The first is an understanding of ourselves as divine in our origin and nature, endowed with power to demonstrate our real self. The

second is good will for all men, based on the truth that all are brothers; and lastly, faith in a supreme power that is available to us in our efforts to develop and express peace. These things are hidden from the eyes of sense.

The fate of the sense-conscious man is fixed in advance, and this fact is clear to the Christ Spirit. Jesus Christ saw it at a glance, and His vision was fulfilled in every particular forty years later.

He who has no conception of the Christ consciousness but who lives entirely on the surface of things is an example of those of whom Jesus spoke as knowing not the time of their visitation. Those who recognize the Christ Spirit as the central truth of life and who learn to trust it and rely on it in meeting their daily hazards are protected from the calamities that overtake the sense man. In the same way in which "now is the day of salvation," today is also the time of one's visitation if one is alert and awake to perceive the omnipresence of Spirit. Salvation depends on this awareness and on the habitual thought of God.

When the Christ Spirit enters into a man it purifies all his thoughts and through them cleanses his body of all that hinders the manifestation of his true nature. The body that is a prey to selfish or sensual thought habits is a "den of robbers" that destroy its consciousness of divine substance. Against the Christ's regenerative work in the body of man his own formal religious thoughts (the chief priests, scribes, and the principal men of the people) wage a constant if hidden struggle. Conventional religious thoughts take no account of the well-being of the body but discount the influence of the mind over it and consider it as something divorced from all share in spiritual things. Jesus

however taught that the Christ Spirit has authority over the body and that through obedience to this high power the body is able to manifest perfection.

He who exercises authority reveals in himself whether it is innate or delegated. The born leader of men is his own authority, drawing upon his inner source of power and swaying others by reason of his consciousness of this source. Men of less influence cite their authority, relying on someone less fallible than themselves, whose words they quote, and resting it on his reputation, his learning, or his wisdom born of experience.

As a leader of men Jesus Christ did not need to justify Himself when His authority was questioned. His understanding of Truth was His authority, but those who lacked understanding did not recognize Truth when they saw it manifested. Jesus had already cited His authority in terms that should have satisfied the tradition-loving religionists when He said, "It is written, And my house shall be a house of prayer: but ye have made it a den of robbers." The rulers chose to ignore this citation, and put the question "By what authority doest thou these things?"

To show them that He understood their motive Jesus put to the rulers in turn a question that they could not answer without incriminating or endangering themselves, just as they had planned to have Him do. Caught in their own trap, they extricated themselves as best they could by pleading inability. Jesus then followed their example and refused to answer their question.

This happening in the life of Jesus illustrates His teaching "Be ye therefore wise as serpents, and harmless as doves." Spiritual understanding does not unfit

a man for dealing with those in sense consciousness who are unscrupulous or crafty. It sharpens his wits and gives him insight into their motives. Intelligence takes on a keener edge when it is underlaid by spiritual understanding. It was a modern teacher, not Jesus, who said, "It is better to trust men and be deceived by them, than to distrust them." Jesus saw through them instead, recognizing trustworthiness at the same time that He saw the absence of this trait in the chief priests, the scribes, and the elders who were seeking an occasion to accuse Him. The Christ Spirit is more than a match for error.

QUESTIONS

1. What are the "things which make for peace"?
2. What is the time of one's visitation?
3. How at the present time can we apply the saying "My house shall be a house of prayer: but ye have made it a den of robbers"?
4. Who has authority over the body?
5. Does spiritual understanding unfit one for dealing with those in sense consciousness?

Lesson 10, March 9, 1941

UNITY SUBJECT—*Truth Dispels Falsehood.*

INTERNATIONAL SUBJECT—*Christ Rejected.*—Luke 20:9-20.

9. And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.

10. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.

12. And he sent yet a third: and him also they wounded, and cast him forth.

13. And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.

14. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.

15. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?

16. He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid.

17. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18. Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

20. And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

GOLDEN TEXT—*Blessed are ye when* men *shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.*—Matt. 5:11.

SILENT PRAYER—*Divine wisdom guides me, and where the ways meet I make no mistake but follow the right course.*

The vineyard in this parable represents the Jewish people or, metaphysically, the great body of religious ideas in the mind of man. The husbandmen are the faculties that should cherish and develop the religious

nature, but that instead of doing so selfishly appropriate its ideas as their own, in ignorance of the truth that the religious instinct is a universal possession and that it is worthily employed only as this truth is recognized and the instinct dedicated to the expression of the Christ principle.

The "man" who planted the vineyard is God or Divine Mind. The servant that He sent to receive the fruits is man's desire to keep the law and maintain a just balance between man's inner nature, where God abides, and his expression of it through the enlightened faculties. This desire is not always realized because man allows his faculties to fall short of allegiance to his highest conception of Truth. The servant is beaten and sent away empty. The desire persists however because it has in it the permanence of all that is of the ideal. With each resurgence of the desire the "man" sends another servant to collect his share of the fruits of the vineyard.

Because desire fails of realization unless it has back of it the power of the living will, man may find his religious ideas of little practical value. He may not understand how to use them in a way that will enrich his inner being and make his life satisfying and successful as far as externals are concerned. Therefore the "lord of the vineyard" sends His "beloved son" to the husbandmen to collect His share of the fruits. The "son" is the Christ or expression of perfect ideas in Divine Mind.

The natural man does not reverence Divine Mind or its expression but bends all his thought toward pleasure or self-seeking. The uninspired faculties "kill" the Christ Spirit; that is, they lead man to suppress it in favor of the lesser or personal self. The "inher-

itance," the rich store of the religious nature of man, thereupon would fall into the possession of his lower nature and be misdirected or wasted in ways that would be subversive of its real nature if Divine Mind did not intervene and destroy the faculties that are bent on personal satisfaction and selfishness.

When man rejects the Christ in his life he signs his spiritual death warrant, for by so doing he shuts himself off from the current of universal life. Christ is rejected when man clings to forms and ceremonies as the realities of worship and refuses to recognize the authority of the Christ power in his inner life as well as in the conduct of his everyday affairs.

Divorced from practical living, Christ is rejected as a guide and exemplar as well as a power that makes for soundness and sanity. He is rejected also by being put out of man's thought life. The increase in crime disclosed by the records of modern courts of law as compared with those of a generation or two ago cannot be attributed solely to the increase in population. The discontinuance of religious teaching in the schools is partly responsible. That teaching, so general as to be taken for granted forty years ago, implanted in the mind of the young the thought of God as power. A movement is now on foot to restore religious training to the young in an attempt to restore to them a sense of individual responsibility to a higher power.

In Jesus Christ the sense of responsibility to God was developed to perfection. He said: "If I do not the works of my Father, believe me not." "I can of myself do nothing: as I hear, I judge." "The Father that sent me, he hath borne witness of me." This same power that in Him accomplished mighty works because He used it under divine law to bring about good only

becomes a force of destruction when used to further negative ends. It then becomes the stone that breaks all who fall upon it and that scatters as dust all on whom it falls.

Anyone may see that the forces of negation that man has loosed in the world have brought a whirlwind of death and destruction in their wake. This state was ushered in by more than one open denial of the Christ. Material force and the doctrine that might makes right have been substituted for the conception of "peace among men" in whom God is well pleased. This conception formed part of the announcement by the heavenly host of the birth of Jesus. It was a sign to men that they were at last fitted to apprehend and follow peace instead of strife. The will to do this will make the birth of the Christ in the hearts of men a universally accomplished fact.

QUESTIONS

1. What does the vineyard in this parable represent?
2. Interpret in metaphysical terms: the husbandmen, the "man" who planted the vineyard, the servants that he sent to collect the fruits, and the "beloved son."
3. How is the Christ Spirit "killed"?
4. How is Christ rejected?
5. Explain how the Christ power breaks all who fall upon it or who undertake to go counter to it?

Lesson 11, March 16, 1941

UNITY SUBJECT—*The Appropriation of Spiritual Substance.*

INTERNATIONAL SUBJECT—*The Lord's Supper.*—Luke 22:14-30.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

24. And there arose also a contention among them, which of them was accounted to be greatest.

25. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

27. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

28. But ye are they that have continued with me in my temptations;

29. And I appoint unto you a kingdom, even as my Father appointed unto me,

30. That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

GOLDEN TEXT—*As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.* —I Cor. 11:26.

SILENT PRAYER—*To do the will of God and accomplish His work satisfies my mind and soul as food satisfies and sustains my body.*

The hour comes to everyone when he gives up the limited view of life as a personal possession and reaches out to embrace the conception of universal life. At this parting of the ways something in us dies to the old. It is crucified or crossed out to make way for the new and greater consciousness in the mind. We give up the lesser self in order to merge our identity with the greater, universal self.

The faculties of man are represented by the twelve apostles. These were all present at the beginning of the Last Supper, but Judas Iscariot took leave of the company sometime before the meal was finished. The greed and acquisitiveness that he represents have no place in the appropriation of spiritual substance, and the Lord's Supper is such an appropriation. The universal does not appropriate; it gives instead.

Bread is a symbol of universal substance. The hunger of man's soul is for the substance of Truth, and the desire of the Christ is to imbue the faculties with Truth so that they may aid in the freeing of the spiritual man from the dominion of sense. The Passover feast represents this freeing in process of consummation. "With desire I have desired to eat this passover with you before I suffer."

A symbol or representation of spiritual Truth is like the pattern of a garment that is to be made. When the symbol is available and is studied until its intricacies

become clear, the worker can cut and make the garment. So with a symbol. When the student fixes it in his mind and looks about him for an opportunity to test his new-found knowledge, he need not look far.

The Passover is a symbol of the passing over from sense to Spirit. The actual passing was done in the Crucifixion. "I shall not eat it, until it be fulfilled in the kingdom of God." Jesus saw the perfecting process as already completed and spoke of symbol and fact as one. Faith that has this all-embracing range brings true substance into manifestation.

The vine here represents eternal life, and the fruit of the vine is universal consciousness. They are so closely connected that man cannot have one without having the other also. "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

The bread that is broken signifies substance that is made easily available to man. The Christ body is given to all who believe, and all may appropriate it who are willing to carry the symbology to its conclusion and cross out personality.

"The hand of him that betrayeth me is with me on the table." The faculty of appropriation, so undisciplined that it destroys the body instead of upbuilding and sustaining it, remains where the other faculties rightly belong. It is still true of the race mind, as it was two thousand years ago, that the hand that betrays man is with him on the table. This is true not only in a personal sense, as when a man fails to control his appetite and the divine in him is betrayed by the physical. It is true also of the council table when a man does not keep faith with another but betrays the trust that he has led others to put in his word. Wherever

a man is less than true to his highest conception of life, there Christ is betrayed.

Under the divine law Jesus Christ pronounced woe to the betrayer. He had little to say of the one betrayed except that his course was predetermined. The betrayer has still to learn through experience what it means to be betrayed by one on whom he has lavished thought, patient instruction in understanding, love, and good will. That knowledge, when it comes to him, will be the more poignant in proportion to the time he must spend in attaining it, and the weight of adverse conduct that precedes it.

From the betrayer, the lowest in the scale of the sense man, to the greatest in the spiritual realm is an immeasurable distance. An earthly king has authority over his subjects. Spiritual kingship is of an entirely different nature. A king in this higher realm exercises authority over himself. A temporal king has pride of position and power. A spiritual king has humility in such measure that he willingly defers to others as the child defers unquestioningly to the grownup. He who is first in the kingdom of Spirit holds that position by reason of his ability and willingness to serve. The greatest men are the greatest servants of humanity.

The spiritual kingdom is appointed for those who learn to rule their own spirit and who become worthy through this high endeavor to enter into their inheritance.

QUESTIONS

1. Judas Iscariot represents acquisitiveness. Why then was he out of place at the Lord's Supper?
2. What does the Passover represent?
3. What is the metaphysical meaning of the vine and the fruit of the vine, as used in this lesson?
4. What does the broken bread signify, and who may

partake of the Christ body or life substance?
5. In what ways does man betray the Christ?
6. Who is greatest in the kingdom of mind and soul?

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Lesson 12, March 23, 1941

UNITY SUBJECT—*The Passing of Personality.*

INTERNATIONAL SUBJECT—*Jesus Condemned and Crucified.*—Luke 23:13-25, 32-34a.

13. And Pilate called together the chief priests and the rulers and the people,

14. And said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

16. I will therefore chastise him, and release him.

18. But they cried out all together, saying, Away with this man, and release unto us Barabbas:—

19. One who for a certain insurrection made in the city, and for murder, was cast into prison.

20. And Pilate spake unto them again, desiring to release Jesus;

21. But they shouted, saying, Crucify, crucify him.

22. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.

23. But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

24. And Pilate gave sentence that what they asked for should be done.

25. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

32. And there were also two others, malefactors, led with him to be put to death.

33. And when they came unto the place which is called

The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34a. And Jesus said, Father, forgive them; for they know not what they do.

GOLDEN TEXT—*What then shall I do unto Jesus who is called Christ?*—Matt. 27:22.

SILENT PRAYER—*I obey the voice of conscience, and ignore that of expediency.*

The Roman governor Pilate represents the ruling principle of the sense will. The name means "wearing the felt cap," which was an emblem of liberty. As governor Pilate should have been a dispenser of justice without fear or favor, free from considerations of policy and intent only on administering the law of the empire. The ideal of justice, fair dealing, and reverence was realized by Cornelius the centurion and by other Roman officials mentioned in the Bible story; but Pilate fell short of this excellence and allowed himself to be overpersuaded through fear of consequences if he released Jesus. Personality was thus in the ascendant through the channel of the will.

In Jesus Christ personality was overcome. He prayed for those who crucified Him, saying, "Father, forgive them; for they know not what they do." He held fast to the ideal of unselfishness and universal life, and was without fear for Himself, His first thought from the cross being for others rather than for His sufferings. Pilate "found no cause of death in him," but delivered Him up to be slain because the loud voices of His accusers prevailed over Pilate's regard for the principle of justice that it was his duty to administer.

The symbology of the Crucifixion is of universal application. The center of action of the personal mind or mind of the flesh is in the brain, and the final over-

coming by the I AM must take place there, at "the place which is called The skull."

The limitations of the personal mind die on the cross. The mind that holds that there is no resurrection of the dead is the personal mind. Paul met this argument of the personal mind with the statement "If there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain."

The natural world proves over and over the truth of resurrected life. The seed is separated from the plant and is borne away by the wind or falls to the ground, to spring up in the same form as the parent plant the following year. Roots remain alive in the ground, giving no sign of life through the winter season but putting up new stem and leaf systems when the time is ripe for growth. This resurgence is manifest all through nature. That man should be shut out of participation in what is otherwise a universal movement is unthinkable. He is not shut out. He shares in it. As truly as the seed becomes a plant, so man's body is "sown a natural body; it is raised a spiritual body." The spiritual is the nucleus or germ of life. The rest dies, as the old plant dies at the beginning of winter. That is the temporal part; in man the personal.

The death of personality need not await physical death or be bound up with it. The two are not the same thing. Jesus said, "If a man keep my word, he shall never taste of death." Whoever understands and keeps the way of the Christ consciousness will not die because of any action or inaction on his part. But the way of the Christ includes nonresistance, which, faithfully followed, brought death to Jesus through the avenue of the adverse race mind. That mind typified the

triumph of the personal for a fleeting moment. The Resurrection typified the triumph of the Spirit and the failure of personality to gain its end. The whole process was man's evolution Godward.

Man can step out of line with evolution by an act of adverse will and interrupt the process in himself, or he can remain in line by harmonizing his will with the divine will. Jesus did this when He said, "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?" Personality must be done away so that man may recognize himself as one with the universal, the divine man.

In the temporary triumph of the personal or race man, the sudden flare-up that precedes extinction, the adverse states rebellion and hatred are loosed on the world. The Jews asked that Barabbas (father's son) be released to them and that Jesus be crucified. Barabbas had actually done the things that the rulers accused Jesus of doing, yet they were willing to have him set free if only Jesus could be put out of the way. Thus the personal mind of the flesh overreaches itself and eventually brings about its own destruction. The Christ mind holds itself free from all adverse taint and thus delivers man from bondage to the race mind.

QUESTIONS

1. In what two aspects does personality appear in this lesson?
2. Where must the final overcoming of personality take place?
3. Can personality be overcome without physical death?
4. In what respect are crucifixion and resurrection a part of man's evolution?

5. How does the Christ mind deliver man from bondage to the race mind?

Lesson 13, March 30, 1941

UNITY SUBJECT—*Proofs of Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*Christ's Commission.*
—Luke 24:36-53.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and ate before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

GOLDEN TEXT—*Behold, I send forth the promise of my Father upon you.*—Luke 24:49.

SILENT PRAYER—*I fear nothing that leads me into the understanding of Truth.*

A man's dominant desire and his efforts to realize it prove by what consciousness he is actuated. The risen Jesus was preoccupied first with convincing His disciples that the Resurrection was an accomplished fact and not a theory that they had mistakenly held prior to His crucifixion. His first words to them, "Peace *be* unto you," were like those spoken when He came to them walking on the water: "Be of good cheer; it is I; be not afraid." His reassuring words and characteristic greeting failed to convince the disciples that He was an actual flesh-and-bone man and not a spirit. Further reasoning and physical proofs were necessary, and these were produced. He showed them His hands and His feet, and ate food in their presence.

When at last joy overcame fear in the disciples the Master of life spoke His dominant thought. He brought with Him from beyond the tomb no new or startling Truth. "These are my words which I spake unto you, while I was yet with you." His teaching was true, and He returned to convince them of its truth and to impress it upon them. All the Truth that has been discerned through devotion to the principle of good as the law of life (the law of Moses), all that

has been discerned through the sequence of cause and effect (the prophets), all that is learned by experience in prayer and praise (the psalms) is concentrated in the Christ Spirit and finds in it fulfillment. Jesus Christ's commission to His disciples was that they should carry on His work of leading men into an understanding of Truth. To this end He "opened . . . their mind" to understand the Truth that had already been discerned and recorded in the Scriptures.

Whoever is dominated by a desire to know the Truth and express it habitually is possessed by the Christ consciousness. This Truth is universal. All men are to be saved by gaining knowledge of it and expressing it.

The three days symbolize three planes of consciousness on which Jesus had developed power. He knew how to lay aside the physical body and take it again at will. He could hold His thought untroubled by doubt or fear, centering it on the Father. His Spirit dominated death and brought immortality to life. At the end of forty days He transmuted His physical body into a body of thought and mind power. Translated thus into the universal medium, He is able to help those who fix their thought upon Him and rest their faith in Him.

The news that the disciples were to preach to all the nations, "beginning from Jerusalem," was "repentance and remission of sins." Jerusalem means "habitation of peace," and all change for the better must have its beginning in a peaceful state of mind. "Beautiful in elevation, the joy of the whole earth," Jerusalem represents the peace that passes understanding. In this consciousness change of mind (repentance) is easy to make. No sooner is the mind changed from a consciousness of sin to the sinlessness of new life in Christ

than remission takes place. Full pardon of sins is the accompaniment of the change of mind. What one drops completely from mind can no longer hamper or weigh down the soul or spirit.

The soul that is strengthened by union with Divine Mind in prayer and meditation is capable of restoring the body regardless of the harsh treatment inflicted on it by others.

The "promise of my Father" is the gift of the Holy Spirit on the day of Pentecost or "day of the first-fruits." The ideas that man has meditated upon and accepted as true spring forth into consciousness as living realities instead of mere mental concepts. The disciples were "continually in the temple, blessing God." A period of intense prayer and contemplation results in an exalted consciousness in which the descent of the Holy Spirit finds its normal and right place. The new man that results from such an experience is born of a divine idea, the idea that man is a spiritual being. The consciousness of the new body in Christ incorporates this new and true idea of man. One who is spiritually alive is constantly dying to the old and is being raised again to the new. The new body in Christ grows a little stronger than before with each recurrent death and resurrection.

Bethany means "fruitage" or "place of fruits." A mental demonstration brings a certain result in mind and body, which is the fruit of our thought. At His ascension Jesus realized the fruit of His complete consciousness of the spiritual body.

QUESTIONS

1. What is the message of new life in Christ?
2. Interpret the words of Jesus, "All things must needs be fulfilled, which are written in the law of Moses,

and the prophets, and the psalms, concerning me."

3. What is one universal proof of spiritual consciousness?
4. How was Jesus Christ able to lay aside the physical body and take it again at will?
5. In what does change for the better in man have its beginning?
6. What is the "promise of my Father," and how is it fulfilled?
7. What does the name Bethany mean, and what is its significance in connection with the last event related in this lesson?

NOTICE

For a number of years the Sunday Lessons in UNITY *have followed the Bible text that is used each week in the International lessons. We are considering a plan whereby we would use Bible texts of our own selection, with the thought of following the Bible in a more consecutive way. The metaphysical interpretation of the Bible text and the questions would be continued. Will you kindly give us your reaction to this proposal?*—THE EDITORS.

HEALING THOUGHT

In quietness and confidence I behold Thy Spirit within restoring me to health and wholeness.

PROSPERITY THOUGHT

In quietness and confidence I behold plenty everywhere as Thy law perpetually works for my prosperity.

(Use from February 20 to March 19)

Meditative Prayer

BY BLANCHE MARIE PETERS

O my Father, I am truly one with Thee in benevolence, substance, vigor, grace, virtue, and insight.

Thy love in me for all men and created things envelops me as a garment of light into which no darkness may penetrate.

I trust Thee always to reveal to me the right course to pursue, to give me the wisdom to know it and the courage to follow it.

As Thy child I claim my divine inheritance of wholeness, peace, satisfaction, and plenty here and now.

Pure angel thoughts are my constant companions; by them I am encouraged, enlightened, and uplifted into the joy of Thy kingdom of harmony.

To Thee I give all the honor and glory. Amen.

Silent UNITY

Every mortal thought is lifted up and I am illumined when I think of my brotherhood with Jesus Christ.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

A good name is the most valuable possession of man. In the financial world a good name is equal to money in the bank. Even though a man may go bankrupt, if he is known for his honesty he will find financial backing for another start. It is related that a certain businessman in New York failed for a large amount and the elder Morgan supplied credit for another venture. When asked why he trusted a bankrupt, Mr. Morgan replied that he was honest and he counted honesty equal to capital.

This integrity which is counted so valuable in the business world can be spiritualized and so enlarge and strengthen the character of a person as to make him a universally accepted representative of the principle.

Jesus Christ is the outstanding example of this power of a great soul so to charge itself from its source as to become the visible manifestation of creative Mind. His consciousness was so imbued with Divine Mind that He was that Mind made visible. "He that hath seen me hath seen the Father."

The name Jesus Christ is the greatest name known among men, because Jesus Christ developed in His character more of the divine attributes than any other man that has ever lived. To appreciate fully the power of Jesus' name one must unfold in oneself the same spiritual qualities that Jesus had. Where these divine attributes have not yet been unfolded in the individual he can take advantage of the dynamic soul of another through faith and demonstrate far beyond his own

ability. A pupil of Socrates, it is related, told him that he felt in his presence a mental uplift, that when he heard him speak he was thrilled, and that when he touched his hand he was transformed.

The great spiritual soul of Jesus has transformed millions of those who, through concentration of thought upon Him, have taken advantage of His illumined name. Cold analytical psychology says this is self-hypnotism or mesmerism.

Let us admit that association with great souls is an inspiration and quickens the latent powers of all who have contact with them. Crowds flock to the lectures of the cultured and life standards and race ideals are thus elevated. Not only the English but all the nations of the world have shared the culture of Shakespeare.

Observing this law of the imparting of inspiration, we should take advantage of it in its superlative degree, the spiritual. Jesus rounded out His mind and broadcast His ideas into our race mind so that whosoever will can make himself a receiving station by merely "listening in."

To "listen in" we must believe that Jesus is as fully present as the air we breathe, that He is the personal representative or Son of God, that He has glorified the inherent faculties that we all possess, and that He can impart them to us so that we may sit with Him on the throne whence He exercises dominion over every thought and feeling. When we do this we are gradually merged with His presence and appreciate what He meant when He directed His followers to go forth and preach and heal "in His name."

According to the Scriptures the early Christians had marvelous demonstrations of spiritual power by proclaiming Jesus' name as its source. Peter, who healed

the man lame from his birth, proclaimed, "And by faith in his name hath his name made this man strong."

Jesus repeatedly promised that the use of His name would result in all kinds of spiritual and physical demonstrations: "Whatsoever ye shall ask in my name, that will I do."

When we understand the tremendous increase of power in the spiritually developed mind, we no longer consider these demonstrations as miracles but as the result of the accelerated impetus given to ideas through spiritual contact.

Unity has for years demonstrated the power of unified thought, with Jesus Christ as the focal center. The pivotal point of every spiritual demonstration is agreement. We must cast out all doubt and fully agree that Spirit is all-powerful through Jesus Christ.

HEALING THOUGHT

In unity with Jesus Christ and the mighty work that He did in regenerating His body I declare, "I am the resurrection, and the life."

PROSPERITY THOUGHT

Giving myself wholly to the life of the Spirit, I am transformed into the same life, and I am successful in all my undertakings.

(Use from March 20 to April 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I USED TO BE tubercular. I am more grateful to you than I can express in words, for it was only through your wonderful work and prayer that I was made well again. My condition was so bad that only prayer could and did save me.—*C. M., Missouri.*

SEVERAL years ago I was in very bad shape from stomach ulcers and was unable to keep any kind of food in my stomach. Then I wrote to you for your help in prayer. In a few days I began to get better. Today I am healed and enjoying life fully. I am grateful for the great good that has come to me through your teachings and prayers.—*P. W. P., California.*

I PRAISE God for His goodness in restoring my hearing. I had been very deaf for some weeks. I asked for your prayers and used your affirmation. Within a week I found myself hearing the clock tick. I am very grateful and happy.—*R. M., Rhode Island.*

I WROTE to you for prayers for a little girl of three who was to be operated on for throat trouble. When the mother took the child to the hospital, the doctor

was surprised to find that there was no need for an operation after all. Thank God for her healing. Now this little girl says that her heavenly Father healed her. Her mother taught her The Prayer of Faith, and she says it very well.—*Mrs. J. L., Florida.*

THE FOUR-YEAR-OLD son of our best friends was desperately ill with a streptococcus infection. The physician said there was nothing further he could do, that the infection had spread almost to the co-ordinating nerve center of the brain, and that when it reached there it would prove fatal. I telegraphed to you for prayers. In a few hours an almost incredible change for the better began to take place. During the next two weeks there was steady gain. Now the boy is able to be up. When the final X-ray pictures were taken it was found that the infection had stopped just one twentieth of an inch from the vital nerve center. At the hospital they called it a miracle, but we know that it was divinely natural, that when we called the Father answered. —*Mrs. J. R., Michigan.*

I WAS SERIOUSLY injured in an automobile accident. My friends telegraphed to you for prayers, and I progressed rapidly. But more than five weeks after the accident X-ray pictures revealed that one of the vertebrae had been fractured. I was informed that I must lie on a board for eight weeks longer. I then wrote to you myself for prayers. Within two weeks I had X-ray pictures to prove that I had had a healing, evidently an instantaneous one. I am now able to do my own cooking.—*Mrs. A. W., Ohio.*

YOU HELPED me to pray for my sight, and it came back to me again. I am going to school now and can see very

well. I will never forget your kindness.—*E. S., Virginia.*

Filled with Plenty

YOU HAVE made me and members of my family to know that God is real and prayer is powerful. Our problem was beyond human solution though we tried hard. A business had to be sold to settle matters. There had to be a sale, yet no purchaser would pay half the amount needed to square things and satisfy the partners. Quarrels ensued; conditions became almost unbearable. I wrote to you for help. Soon your answer came, with a fine affirmation. Things began to happen. Two prospective buyers came. They talked business two or three days but left without buying. Then a third person came, a God-sent man. He wanted the place very much; he had the money to pay what it was worth. Without delay or hesitation the sale was made satisfactorily to all concerned. From the bottom of my heart I thank you.—*E. P., Ohio.*

RECENTLY I asked your prayers for my son, who was trying to get enough money to return to school. He has since received a check for two hundred and fifty dollars toward his school expenses. I thank God, and I bless you.—*F. H., West Virginia.*

SOME TIME ago I wrote to you and asked special prayers for prosperity. My husband had been out of work for almost five years. We wanted to sell our home, which was heavily encumbered with debt. We had it listed with real-estate men, but to no avail. Then I read about someone's saying, "I will bless thee and thou shalt be a blessing." I declared that surely God had someone who would want just such a place as ours. Sure enough

our neighbor from across the street came one day and told us that he had been thinking for some time about buying our place. The deal was closed. We were able to pay our debts in full and have a little left. My husband obtained steady employment. We made a down payment on a delightful cottage, arranging to pay the rest like rent. May God bless you in your great work. —*Mrs. W. D., Wisconsin.*

He Shall Have Abundance

WHEN I began using the prosperity bank I was short of money. Presently I was penniless. However I kept on with the drill. The other day a man paid me some money that I had given up hope of ever receiving. In fact everyone who knew him thought the same. I however tried changing my thoughts of him, and it worked. I did not even ask him for the money. Others have had to place their accounts with him in the hands of a lawyer for collection. Now, why was I so long in getting this money? I have come to the conclusion that it was kept back until I had learned to change my thoughts toward this man. This lesson is above price, as it will remain with me all my life. God's blessing be with you.—*E. W., Canada.*

I HAVE BEEN a "prosperity banker" for a year. It is the best year I have ever known. My husband's salary has been raised, and he has received two large bonuses. I was able to quit working and stay at home. We have prospered in all ways: a new home, wider cultural activities, a lovely vacation, better health, good things have been showered upon us. Our richest blessing has been a sense of peace and security, a knowledge that we should take no rash, impulsive steps but should

be led always to do what was for our good. When an opportunity seems to pass us by it is not a heartbreaking disappointment to us, because we know that our good is something that doesn't have to be forced and manipulated. It comes freely, plentifully, lovingly into our lives at its proper season.—*D. R., Arizona.*

Free from Cares

THREE YEARS ago I wrote to you asking help for my husband, who was drinking a great deal. It has been almost three years now since he had a drink. I had pleaded and threatened, but to no avail. Shortly after writing to you I noticed that he was choosing soft drinks. This has continued. I told him how happy I am because he discontinued drinking, and he replied that he didn't care for liquor any more.—*Mrs. D. W., Nevada.*

Love One Another

MY HUSBAND was healed through your prayers. He is in perfect health; says he never felt better. He did not understand Truth at the time, but now he uses it.

He drives a big transport truck on a long haul, one of four new trucks that were purchased by his employer. The drivers of the other three trucks of this type are having trouble with their machines. They swear at their trucks. My husband blesses his truck, and it gives perfect performance. One night another driver spoke of my husband's "good luck" and asked to change trucks with him for the next sixty miles. This chap had been stopping about every two miles. Something was wrong; he was swearing plenty. My husband readily made the exchange, got into the other truck, blessed it, and drove

the sixty miles without the slightest difficulty. The other driver, still swearing and angry, got only two miles and had to call for a tow.

At a company meeting the employer suggested that the other drivers find out my husband's recipe for using his truck and why so little repair work was needed on it; also, his recipe for being always on time. Even the flat tires on my husband's truck always seem to come when he is at the loading dock.

Is it any wonder that I am rejoicing and sending you a love offering for your wonderful work?—*Mrs. H. A., Missouri.*

I Am the Light

I ASKED YOU for prayers to help me with a burden too heavy for me to carry. Where to turn, what to do, I did not know. I received your letter and instructions. I started reading them and became calm and peaceful. I could think clearly. At once I realized that I was receiving divine help. I prayed almost every moment I was awake. I want to tell you now that the burden was made light. Everything was taken care of in such a manner that I can never thank our heavenly Father enough for what He has done for me and my family.—*Mrs. W. J. S., Michigan.*

He Is My Refuge

STUDYING Unity has made a new man out of my father. Four or five years ago he was sick and discouraged. He had been out of work for several years, partly because of inability to get employment and partly because he was too sick to work. Deafness and family troubles

had also contributed to make him feel that the end of everything had come.

Today, although sixty-four years old, he has good health, and his cheeks are pink instead of the former dead white. He has two or three jobs waiting for him, at almost as high a wage as he has had at any time in his life. He has more faith than anybody else I know. He seems like a ray of sunshine. We thank God for your prayers and letters and literature, which have made God so real to us.—*Mrs. L. V. F., California.*

His Truth Is a Shield

I WROTE to you about a month ago asking you to help me recover my suitcase, which had been lost between New York and Philadelphia while I was making a trip by bus. I received a letter from the bus company saying they could get no trace of it and referring me to their claim department for settlement. I did not want to give up, as the suitcase contained things money could not replace. I calmly waited a few days. Then I received a letter saying my suitcase had been turned in at the New York terminal. A few days later I received it here in Florida. The contents of the bag were in confusion, but nothing was missing. I appreciate your help more than I can tell.—*M. F., Florida.*

Father, I Thank Thee

I BELIEVE I owe my physical and mental health to the fact that I have followed in a small way your idea of prayer. I have learned to accept disappointments as more or less of a guide to better things instead of feeling depressed over them. My husband was unemployed

for seven years after the depression came. He is not lazy, but I think he got into a rut and lost some of his aggressiveness through discouragement. We got along after a fashion, and he seemed satisfied to live that way.

After reading the Unity literature I had and trying to follow it I urged him to go to another place for work. (The place where we live is part of a drought area.) I prayed often. After six weeks he got a job in the city I had suggested. However we are two thousand miles apart, and his job does not warrant my moving to him. I am asking your prayers that he may get work nearer me, or that some other arrangement may be made whereby we can be together. I still have faith in him. I still believe him capable. I know the times have been against him. I have a son who would willingly provide for me. My daughter, who is married, asked me to come and live with them. But God willing, I would rather have my husband. I feel that somewhere there is a silver lining of happiness to our clouds. I earnestly ask your prayers for God's guidance.

[*A month later.*] I know you will rejoice with us when I tell you that we have been blessed. My husband got a raise in salary and we feel that it will not be long before we can be together. We have found that God is our help in every need, and we rejoice in the knowledge.—*E. N., Canada.*

Study to Be Quiet

I THANK YOU from the bottom of my heart for praying with me. It has done wonders for me. My marks in school are now excellent. I also have been able to help other boys and girls. I know the Lord is with me always. —*E. R., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I know that blessings result from prayer. The Father's blessing is already given to all, but the right method of receiving His blessings seems to be what I need to learn.

God is intelligence, and we are expected to use Him in our work. If I told one of my salesmen that I would do a certain thing for him on a certain day, I should not expect him to come and ask me several times every day for the thing I had promised to give him. Still I am doing about the same thing in asking God over and over, day after day, for the blessing that He has already given me but that has not yet appeared on the visible plane. It seems to me that I am lacking in faith when I feel the need of asking God many times for what I think I need. The fact that I do not always get the results I should is proof of my further need of instruction.—*From a letter received by Silent Unity.*

It is true that you should not expect your salesman to ask you several times a day for something you had already promised him. If you did have such a salesman however and if you were as loving and understanding as God is, you would know the employee was asking you again simply to bolster his own faith. You would forgive and try to help him.

It is a safe guess that you did not learn to walk at the first attempt. How did you happen to conceive the notion that you could walk? You never had walked, yet something in you urged the possibility of it. When

you tried your experiment the first time it was an undignified failure. Had you conceded defeat and refused to try again you never would have walked, for muscles gain strength only by use.

You now perceive the reasonableness of faith in God. You are building faith, developing the muscles of it. By persevering, by developing faith along with love and understanding you will learn to walk spiritually. Jesus reached the high point where His word, supported by faith and love and understanding, abolished the time element in demonstration. He spoke and the thing was done. Have you thought how much practicing and learning, how much receiving of divine inspiration, must have preceded His arrival at this high point in consciousness?

We surmise that the most helpful element in your learning to walk was a woman who, kneeling not too far away, held out her hands to you and encouraged you with smiles and loving words. She was for you the greatest human representative of divine love. She served you until you could turn with understanding to the same source from which she drew love, encouragement, and understanding. Divine love is serving you now. Even as you learned to walk in faith you shall learn to live in faith.

Since God knows what is best for us, why is it necessary for such a group as yours to dedicate themselves to the work of intercession for others? Why should anybody pray at all?—*Question asked of Silent Unity.*

Our work is not one of intercession. The mind of God is not to be changed, for it is principle, including all the good and the true and the beautiful. We should

not want to change the divine and perfect.

Not by chance was this institution named Unity School of Christianity. The primary phase of our work is prayer, it is true, yet we aim to educate our students to the point where they will live their own prayers in conscious oneness with the Father indwelling.

Jesus came to teach the world the principles of God. By learning these principles and applying them practically in all the phases of living, people can enter perfect happiness, the very kingdom of heaven. The spreading of this gospel is our work.

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How can anybody get what he wants out of life when he is limited by other persons, by family obligations, by home ties? I am a girl of twenty-three, engaged to be married to a man I love dearly, but the wedding has been postponed to an indefinite time because I am the only support of my parents, neither of whom is able to get employment.—*Question asked of Silent Unity.*

Escape from the belief in bondage to persons is accomplished by a letting go of personal consciousness.

When a child is born into the world, unfailing and abundant supply is available to him as part of his divine birthright. This is an eternal truth. In Truth nobody is dependent on anybody but God.

This should not be interpreted as justifying a mother in abandoning her helpless babe on some opulent-looking doorstep, for instance—though such a happening almost invariably results in the offering of more good homes for the child than any one child could possibly use. There is an adjustment to be made in an orderly and loving way. In God's plan there is no helping of some to the detriment of others. You would not be

happy unless your parents were happy; they would not be happy unless you were happy.

We wish to emphasize the truth that God does have a means of supplying your parents (and all the rest of His children). How? That is not a concern of human minds. The important thing is to accept the truth that the inharmonious situation does not conform to the will of God; that we have a principle for adjusting the situation; that we are going to lend ourselves loyally to the adjustment. The desired change will take no longer than is needed for the readjustment of human beliefs, for God's part of the work is already finished; His full support is already available.

To work out the problem you must keep the truth of it clearly in mind. Your parents are dependent on God only. In assuming that you are their only support you set up a false barrier that tends to prevent the true supply from becoming manifest. Say to them mentally, "God is your support, and your abundant supply is now made manifest." Say it often, many times daily. Say it lovingly, not with the thought of escaping a heavy burden but of establishinng what is true and desirable, what is the will of God for His beloved.

As you let go of the feeling of personal burden you will open the way for new and helpful ideas of abundance to enter your mind. Your parents too will be blessed. You and they will literally be set free to go forward to your own happy destiny: the expression of God and His good.

Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—ISAIAH

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

An Abundant Return

In March every year the editors of *Weekly Unity* dedicate one issue to the farmers, the planters and tillers of the soil. They know that these men and women gain a special insight into spiritual things from their constant contact with nature. Elizabeth D. Schumann writes about them in "The Harvest of Faith," pointing out how necessary faith is in any work with growing things, and how it always brings an abundant return. If you would like to know how to reap your "harvest of faith," be sure to look for this helpful article in March 15 *Weekly Unity.*

The American Way

Can you imagine the feeling of thankfulness and joy that filled the heart of a young Russian immigrant as he learned of the ideals and opportunities in America, his new country? Can you imagine his hurt when he discovers that he is not accepted as an American by his young friends and schoolmates? "A Medal for an American," by Anobel Armour, is the story of Benny, the Russian immigrant boy who met and overcame this problem. All children will love this story and in addition they will learn a valuable lesson in tolerance and patriotism. "A Medal for an American" appears in March *Wee Wisdom.*

Lenten Articles in Daily Word

During Lent this year *Daily Word* will help you prepare for Easter in a spiritual way. Each seven daily lessons during the Lenten season will be introduced by a short article dealing with the theme of the week's affirmations and prayers. In March *Daily Word* the Lenten articles are "Where Is God," "I Am the Light," "I Say unto Thee Forgive," and "Who Are My Brethren?" A few moments' study and meditation on the special *Daily Word* lesson each day will help you.

Story of a Bundle of Old Magazines

In "New Life Awakens and Grows" Finley Vernes tells how she discovered a new life through a bundle of old Unity magazines. The first pieces of Unity literature brought to her notice, she treasured and saved them and finally passed them on to others. They helped many, she knew. Now, years later, in an unexpected way this same bundle of Unity magazines comes back to her intact though greatly frayed and torn. This true story appears in March *Progress.*

"Go the Second Mile"

A merchandising manager in a large store made a long trip to appease an offended customer. What did he get out of it? What did the store gain because of his good-will trip?

Gardner Hunting, a Unity writer who has many times demonstrated the value of Truth in business, shows the advantages this act brought the manager and the store in his article "Transmuting Trouble," which appears in March *Good Business.* It will help you.

Her Life Changed through Study

"The truth seems almost too good to be true, but thanks to Unity I am beginning to comprehend it, and my life and that of my family has been wonderfully changed." (Mrs. F. C., Colorado.)

Truth indeed works wonders in the lives of those who really learn to use it, but often we must study with diligence to gain the understanding we need to change conditions. Charles and Myrtle Fillmore appreciated this need for systematic study, and they started the Correspondence School work early in the Unity ministry.

Through the Correspondence School you may study under Unity teachers who correct and grade your papers and return them to you with annotations to help you in your work. A booklet giving full information will be mailed to you upon request. Address a card or letter to Unity Correspondence School, 917 Tracy, Kansas City, Mo.

Gift from an Unknown Friend

"Grateful is the word in our language used to express gratitude, yet it cannot express in any degree the feelings I have today. With eyesight almost gone, finances scarcely enough to see me through, I need just this tiny note—a gift from an unknown friend—to cheer me. You may be sure the magazine will be kindly received and the thought that prompted it valued above all. Friendship, love, kindness, and sympathy are all here, wrapped up in a small envelope. I thank you sincerely, whoever and wherever you are, my unknown friend."

This inspiring letter is from a friend who received

a subscription for a Unity magazine through the Help-One-A-Month Club. This club was organized for workers and students of Unity who like to give in a systematic and fruitful way. The only requirement for membership is that each month you send one subscription for a Unity magazine to someone. Because some members do not have friends to whom they can send literature each month we sometimes supply the names of people who need and want Unity literature.

If you should like to become a member of the club, why not let *Unity* magazine be your first gift subscription? Direct your letter to the Help-One-A-Month Club, 917 Tracy Avenue, Kansas City, Mo.

Would You Like One of These Folders?

So many friends ask about the Unity Braille work that a folder giving complete information about this work has been prepared for distribution.

As you probably know, the Unity publications that are now in Braille (Grade 1½) are *Lessons in Truth, Finding the Christ, Daily Word,* and *Wee Wisdom. Lessons in Truth* and *Finding the Christ* are sent free of charge to libraries and homes for the blind. *Daily Word* and *Wee Wisdom* subscriptions are entered without cost for any blind person who can read Braille, Grade 1½. This work is carried on through the prayers and love offerings of those persons who wish to help their blind friends and to give thanks for being blessed with sight.

If you would like to know more about the Braille work, write to the Braille Department, 917 Tracy, Kansas City, Missouri, and ask for the folder "Unity Publications for the Blind."

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Unity Center, Peterson bldg

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Schopf, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, 312 Lake

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs; Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LT) Unity, Elk hotel

Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennekick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3 ave

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221 8 ave W

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

"An Unforgettable Experience"

Many of the articles that appear in UNITY magazine are the result of a deep spiritual experience on the part of the writers and it seems these are the articles that bring forth the most comment and praise. "His Outreaching Hand" by Evelyn F. Hamilton is one of these articles, and she explains in a letter to the editor that she actually felt the clasp of Christ's hand in an hour of extremity, in response to her outcry, "Clasp Thou my hand, O Christ." She says this was an "unforgettable experience."

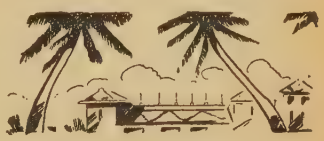
You too will have an experience you cannot forget when you read this inspiring message in April UNITY.

Service to Persons in the War Zone

Because of the embargo on sending money abroad many persons in the countries at war in Europe are unable to continue their subscriptions for Unity periodicals at this time. Unity School is therefore extending their subscriptions, using the love offerings that have been sent in for this purpose. If you know any person in the warring countries who you think would be helped by any of the Unity periodicals, send in his name and address and Unity School will enter a subscription for him without charge, and without obligating you.

Gift from a South American Library

One feature of the Unity work is that of supplying subscriptions for *Wee Wisdom* in Braille, Grade 1½, without charge to



blind children and to institutions that minister to them. Every month *Wee Wisdom* in Braille goes to the Argentine Library for the Blind in Buenos Aires, and not long ago this library reciprocated with the gift of a child's Braille magazine in Spanish, a friendly gesture that Unity School appreciates.

Stories for Boys and Girls

Long ago minstrels traveled about, telling stories of deeds of valor to the music that they composed. In this way stories were handed down from father to son and it was only by word of mouth

that children learned of the past.

Today boys and girls have many wonderful books that tell them of olden days and they are still thrilled over tales of the past. That is why *Jet's Adventures,* Unity's newest book for children, is finding such a welcome among the boys and girls who have received it. Jet is a pioneer boy traveling across the country in a covered wagon, helping his family to found a new home in the wilderness.

This story is by Bula Hahn and it is based on stories that her own grandfather told her about his experiences as a pioneer boy. Besides interesting and thrilling children it brings out many good Truth points. *Jet's Adventures* is a perfect gift for any boy or girl ten years old or older.

Another Unity book for ten-year-old children is *How Jimmy Came Through.* This is the story of a much-indulged boy who made good when the test came.

For boys and girls from six to ten a gift of *Story Friends* is just right. This book contains four of *Wee Wisdom's* best-loved stories: "The Sculptor's Little Daughter," "This Is Josefita," "Billy Brag," and "Little Dog Lost."

Unity Literature to the Red Cross

A friend writes that when she is through with her Unity literature she passes it on to the Red Cross chapter to which she belongs. This is a praiseworthy plan that other Unity readers may wish to follow.

Right now the need for Truth is greater than ever; and is there a better medium than the Red Cross through which to meet this

need? By means of its library and magazine service the Red Cross distributes literature to hospitals, clinics, and benevolent institutions, both public and private, thus reaching thousands of persons who are in need of spiritual uplift. In this connection Silent-70 stands ready to supply Unity literature free of charge to any person who requests it for his Red Cross chapter. Silent-70 is the misssionary department of Unity School, and love offerings from friends help to carry on its ministry. A bulletin explaining the Silent-70 work will be sent you upon request. There is no charge for this bulletin.

Will You Study with Us during Lent?

Unity students everywhere are joining together to make Lent a time of spiritual study, and we at Unity School are using *Teach Us to Pray,* the new book by our

leaders Charles and Cora Fillmore, to help us get a new understanding of prayer in our Lenten study. Won't you join us? Many of the chapters were used successfully in classwork and the book is suited to systematic study. There is also a six-day prayer treatment for healing various parts of the body.

Teach Us to Pray will bring you the answer to your own need of constructive, unfailing prayer. Remember, Lent begins February 26, but you still have time to get your copy of this new book so as to study it during Lent if you send in your order at once. It will bring you rich spiritual dividends in increased understanding.

Wholeness for You

"Wholeness is for you," says Clara Palmer in her book *You Can Be Healed,* and she adds: "Do not let anything come between you and your spiritual determination to be perfectly well and strong."

The author of this book discusses the various organs of the body, explaining first their physical functions and then their place in the divine harmony of being.

If you have any health problem, the book *You Can Be Healed* will bring you directions for clearing it up. In clear, simple language it shows you how to regain your health and how to keep it.

Books for Truth Gifts

More and more spiritual-minded people are remembering their friends in a loving and helpful way at Easter. What could be better than a Unity book to inspire your friends all year? Here are some that are suitable as gifts for your friends whether they are Truth students or not: *Lovingly in the Hands of the Father; God a Present Help; God Is the Answer; New Ways*

to Solve Old Problems; Letters of Myrtle Fillmore; Beginning Again; and *Master Class Lessons.*

For friends who are already Unity students choose one of Charles Fillmore's books: *Teach Us to Pray; Prosperity; Jesus Christ Heals; Christian Healing,* or *Talks on Truth.*

To help you in making a selection you will find a complete list of Unity books and booklets on the next to the last page of this magazine.

Give Wee Wisdom *for Easter*

If you want to delight any child of five to thirteen, send him *Wee Wisdom* as an Easter gift. *Wee Wisdom's* stories,

poems, stamp page, and other features give children a year of fun and entertainment. Best of all, *Wee Wisdom* stories build character and help children to grow into good citizens. It is $1 a year, but you can include it with any of the magazines listed below at a saving:

WEE WISDOM

with Reader's Digest	$3.50
with Boys' Life	$2.00
with Etude Magazine	$3.10
with American Girl	$2.00
with Popular Mechanics	$3.15
with Parents' Magazine	$2.40
with Nature Magazine	$3.50
with Youth Today	$3.50
with American and Woman's Home Companion	$4.00

(These two to same address)

These prices are good only in the United States.

The combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan. Send your orders direct to Unity School of Christianity, 917 Tracy, Kansas City, Missouri.

"If I Could Have Known Jesus!"

How often we speak these words as we read of the life of the Master! We wish we could have walked with Him, listened to His voice, sat at His feet to worship, and become acquainted with Him.

We cannot get acquainted with the Master in this way today, but we can come closer to Him through the word picture Ernest C. Wilson gives us in his booklet *The Contemplation of Christ.* This little booklet was written after a year's meditation and study of the life of Christ.

This little booklet makes an attractive remembrance for your friends at Easter. It is stiff-bound, 4¼ by 6½ inches in size, and the cover has a full-color picture of Christ.

How to Develop a Rich Consciousness

A man had given twenty years of faithful, efficient service to one firm. Then through a change in organization he suddenly found himself without a job. Was he bitter about it, did he give up in despair, or did he have the courage to look for another job?

Ernest C. Wilson tells this man's story in one of the chapters of his book *The Sunlit Way,* which brings many helpful ideas on how to develop a rich consciousness. There are sixteen chapters in all.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish*, $.10; *German, English* .25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Do You Want a "Prosperity Compass"?

• You may not be the captain of a steamer needing a mariner's compass to guide you safely through hazardous waters, you may not be an explorer in darkest Africa depending on a compass to return you to civilization, but could you not use a sort of spiritual compass that would guide you in your search for true prosperity?

The Prosperity Bank drill is such a compass, and you can equip yourself with it today by sending for a Bank. The drill will direct your attention to thoughts of prosperity. It will help you depend on God for all your needs and enable you to visualize your good more clearly. As you use the drill each day for seven weeks Silent Unity will pray with you for your prosperity. The coins you save may be used to send *Unity* subscriptions to your friends. (Your renewal may be included.)

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for my prosperity. I will use the drill seven weeks and save $3 for the three *Unity* subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-3-41

New Greeting Booklet with an Easter Message

BY CELIA CAROLINE COLE

He Passed This Way, Unity's new booklet for Easter, comes from the pen of Celia Caroline Cole, who is known for her inspiring articles that appeared in Pictorial Review magazine. In this booklet she takes you back to that Easter morning long ago when Jesus came forth from the tomb bearing to all mankind the gift of eternal life.

A MESSAGE OF HOPE

This booklet brings a message of hope at a time when the world is a place of strife and chaos. It points out that Jesus is still the conqueror of death and darkness, that ultimately His way will triumph over the way of the world.

SEND IT TO YOUR FRIENDS

Simply and beautifully written, this booklet will be prized by any friend to whom you may send it. It has attractive colorful covers and measures 3¾ by 5⅞ inches. With it comes an Easter mailing envelope that requires only one cent postage. *He Passed This Way* and the other greeting booklets here listed sell for 10 cents each; 12 for $1

Holy Bread
Joy Cometh
Life Is Consciousness
One Perfect Gift
Prayer of Prayers
The Challenge of the Dawn
The Great Helper
The Protecting Presence
The Song of Life
The Turning Point
Twenty-Four Golden Hours
The Way of Faith
Where Blessings Begin

UNITY SCHOOL OF CHRISTIANITY
917 TRACY AVE., KANSAS CITY, MO.

LENT

Evelyn Gage Browne

I shall keep Lent by fasting from my thinking
Of unforgiving thoughts, from doubt and fear;
I shall think faith and love and thus be linking
My heart to heavenly blessings through the year.

I shall abstain from bitterness and malice
Through all the penitential Lenten days:
My soul uplifted like a golden chalice
For life to fill with gratitude and praise.

Then I will go into my secret garden,
And kneeling down in reverential prayer,
My sins I'll ask my Father-God to pardon
And in sincere repentance leave them there.

UNITY